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UNIVERSITY OF
PLYMOUTH

‘UNIVERSITY MUST BE SAVED’

GENEALOGY AS A KNOWLEDGE APPROACH

By

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A thesis submitted to the University of Plymouth

in partial fulfillment for the degree of

DOCTOR OF PHILOSOPHY

School of Art, Design and Architecture

August 2018

UNIVERSITY OF PLYMOUTH

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The Doctoral College

August 2018

Acknowledgements

I would like to express my thanks to the directors of studies and supervisors,
Prof. Pier Luigi Capucci, Prof. Derrick De Kerckhove, Prof. Francesco Monico, and Prof. Roy Ascott for their strength support.

Particular thanks to Prof. Antonio Caronia, who dedicated to my research considerable attention and passion before leaving us. He was a man with overflowing and transversal culture, curious and deeply dissident. A few months before leaving us, he participated in the nascent Milanese movement (Macao). I owe to him the capacity to observe dissidence, even in the science fiction version, and in particular, I owe him the discovery of Foucault .

I am particularly grateful to Roy Ascott, who founded Planetary Collegium, which allowed me to participate in a unique and innovative research and knowledge experience. In these years I have met artists, scientists and philosophers who have worked on common reflections on new technologies. In particular, they developed an awareness that has also enriched my research.

The encounter with Derrik de Kerckhove has been important, too. A scholar of exceptional vitality, a writer, sociologist and teacher. Despite being the heir to Marshal McLhuan, his availability and affability are remarkable. Thanks to him, I deepened my studies on the automation that, social sciences had abandoned for decades.

Thanks to the Planetary Collegium I encountered such interesting fellows, with whom I spent time in research sharing interests and ideas, and creating a common consciousness. Between them I am expecially thankfull to Amos Bianchi who I have mentioned several times and with whom I share the analysis of the contemporary processes of subjectivation; Denis Roio a.k.a. Jaromil, an informatics activist and

enthusiastic supporter of my research from the very beginning, and Massimiliano Viel, musician and precious partner of studies: our researches intersect on the study of complexity and cybernetics.

I dedicate exclusive thanks to Francesco Monico. Beyond his theoretical knowledge, his supervisions enlightened by a syncretic approach, were useful to undermine certainties. I am grateful to his audacity and persistence: without Monico the Italian Node (arising with the Planetary Collegium project) would have died.

Continuing my thanks, I cannot forget Alberto Melucci. This research allowed me to continue the studies started with him and to renew the interest in training as a space-time for actualization of cultural resources (saperi) through generational exchange.

Obviously I dedicate a special recognition to Friedrich Nietzsche and not only because I have appreciated his thoughts since high school. He was the philosopher who most involved me in my adolescence even if I could not fully understand his importance at the time.

I also thank NABA Nuova Accademia di Belle Arti for the essential support in funding my research and Paola Restelli which cared for the English editing.

Finally, my gratitude to friends and family who trusted me and, in particular, to Paolo who encouraged me to take this knowledge path.

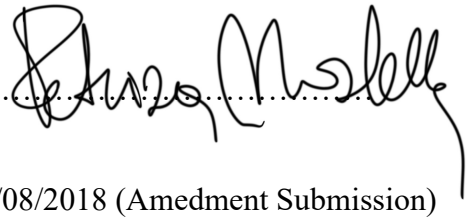
Author's Declaration

At no time during the registration for the degree of Doctor of Philosophy has the author been registered for any other University award without prior agreement of the Doctoral College Quality Sub-Committee.

Work submitted for this research degree at the University of Plymouth has not formed part of any other degree either at the University of Plymouth or at another establishment. This study was financed with the aid of a studentship from NABA Nuova Accademia di Belle Arti Milano.

Relevant scientific seminars and conferences were regularly attended at which work was often presented; external institutions were visited for consultation purposes and several papers prepared for publication.

Word count of main body of thesis: 83,017

Signed…… 

Date……28/08/2018 (Amedment Submission)

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2013, October. Paper title: '**The Threshold-Part III'** (Co-authored with Gabriela Galati). Media Art Histories-RENEW. Riga: Stockholm School of Economics.

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2011, October. Paper Title: **Mafia Milano**. Public University of Milan, Italy.

2010, November, Paper Title: **The Paradox of Plentitude**. New Media Art Education and Research 3**:** Always Already New, Milano (Italy)

Abstract

The research offers an elaboration of genealogy as an approach to knowledge from Friedrich Nietzsche's original work on method (1887) processed by Michel Foucault (1971). It provides an interdisciplinary version that integrates theoretical and analytical contributions from the philosophy of knowledge, from exact and social sciences to artistic research. This work also takes into account those who have most explicitly enhanced the potentialities of geneaalogy such as Gilles Deleuze (1962) and, more recently, Carlo Sini (2007) and Giorgio Agamben (2010), but also embraces the reflections of researchers, from the past or present, whom I dare associate with the genealogy approach such as Max Weber (1922), Bruno Latour (2013), Fritjof Capra (2014), Diego Velázquez (1656) and the newer holistic and immersive approaches in digital art (Roy Ascott 2007).

The result will be a “grid of intelligibility”, an instrument of knowledge of the emerging phenomena that can be used for mappings and interdisciplinary networks and that, as in

the original version (by Nietzsche and Foucault), intends to overcome the epistemological limits and disciplinary segmentation inherited by modernity. Such limits and segmentation are transferred in a special way in modern universities. For this reason, universities are not only the privileged object of this genealogical analysis, but also the field where its application is posed not only as a research practice or pedagogical tool, but also as a self-reflexive method on an organizational level.

The genealogy of universities, therefore, is not just a speculative analysis, but a strategic and experimental choice, rather unusual, despite the vast literature available from a well-known text of Immanuel Kant (1798). Universities embody an intersection node among cultural, economic, political and technological trends, since their inception in the Middle Ages. They are the institutional entities that delegate big apparatus paradigm shifts that influence the approaches to knowledge of the people who live in a given social context in vehicular, transversal and vertical ways.

Universities have always been the legitimised place to disclose knowledge approaches socially recognised. Their historical centrality and legitimacy has been renewed for more than five hundred years . In the contemporary world, their role is being compromised by global processes , neoliberalism and digitization in particular. This research will investigate the latter genealogically by focusing on the manifestations of resistance namely audit university and its development until the automation phase.

In addition to contemporary authors such as Michael Power (1994), Laura Maran (2009), and Giovanni Leghissa (2012) - the theoretical framework will refer to Ivan Illich (1971), Edgar Morin (1999), but also Marshall McLuhan (1964) and those researchers that are currently involved in the analysis of the impact of media on the education system (Ben Fry, 2007, I. and M. Toru S. Vijay Kumar, 2008).

It is an attempt to genealogically answer the question –What will the current audit universities become? This research has gone up to a drift that is more than a narrative exercise. It has pushed up to a prophecy that is only partly a fiction experiment namely automation in academia, which is the main research hypothesis.

In an apocalyptic scenario automated universities represent an audit university involution, a result of hybridization among economic, technological, cultural and organizational phenomena. It is only by addressing this hybridization process that we can develop an alternative narrative.

By following Antonio Caronia's (2008) approach, this research will use science-fiction language as a distortion of reality that allows creating, in Foucault's words, a doomsday scenario (a case of 'fiction historique') or an alternative perspective avoiding ideological risks. Along with contemporaries Derrick de Kerckhove (1998), Roy Ascott (2007), Marcello Giacomantonio (2007), Valeria Pinto (2012), Federico Butera (2007), I will summarize the works of Franz Kafka, Philip K. Dick and James Ballard, but also recent contributions from artistic and pedagogical research.

Keywords: Genealogy, Grid of Intelligibility, Knowledge, Power, Control, Subjectivation, EHEA, Audit, Automation.

‘Go back, treading in the footsteps made by mankind in its great and painful journey through the desert of the past, and you will learn most surely whither it is that all later humanity never can or may go again. And inasmuch as you wish with all your strength to see in advance how the knots of the future are tied, your own life acquires the value of an instrument and means of knowledge.’

Friedrich Nietzsche

To Filippo and Luca, nephews

List of Contents

Introduction.

The aim of this thesis is to explore the potentialities of genealogy as a tool for research, elaboration and construction of critical knowledge. This insight will be employed to analyse the genealogy of European Universities and their transition from an 'audit phase' to the current 'automation phase'. The thesis is organised in two sections. The first one includes a theoretical reflection on genealogy and reflexivity as analytical tools to investigate the processes of social change. The second section presents the main topic of the thesis: genealogy of current European Universities from the origins to contemporary (digital) automation-university. In this second section, genealogy becomes also a methodological tool to analyse the historical transformation of the European University system.

In general, and especially in pedagogy, genealogy could be considered as an approach for the development of critical and creative thinking. It is a conscientious interpreter of change. In other words, *a knowledge approach for reading contemporary phenomena.* By contemporary I mean '*being immersed in phenomena'.* As a matter of fact, the research starts from the question: *What kind of approach to knowledge should be used to be contemporary in the observation of phenomena (socio-cultural or politic-economical) and being engaged on multiple levels?*

This question is strictly associated to the urgency of knowledge which emerges also from some later works of Friedrich Wilhelm Nietzsche and Paul-Michel Foucault about genealogy. It is urgent to overcome the epistemological limits inherited from modernity and transmitted, also, by universities. Genealogy is, thus, for both philosophers, an antidote to modern methodologism that influence both history and philosophy. In my definition, *genealogy is the art of knowing while staying within the emergence of facts*.

This open definition allows me, especially thanks to the contributions of Gilles Deleuze and Félix Guattari, to elaborate an interdisciplinary version of genealogy, including philosophy, history, exact and social sciences, and artistic research.

The risks of methodologism are also central in Alberto Melucci's analysis (1998) on ***Reflexivity***: a critical, polysemous and paradigmatic or emergent concept.

In the contemporary, this concept embraces and combines a multiplicity of disciplinary approaches (Navarini, 2008) which characterize the Postmodern discourse from cybernetic and complexity theories to constructivism. I dedicate the **first chapter** to the analysis of reflexivity considering Melucci's advice about the risks of a 'reflexivity society' where 'Knowledge becomes an integral part of social production in societies which are increasingly reflective because they intervene increasingly on themselves.' (1998, 25). The *spiral* metaphor allows Melucci to delineate the problem of 'tightening or closing' in on itself. This is a risk research might fall into, as we will see later. Melucci, also focuses on the new epistemological framework, its passing from the production of absolute knowledge to the production of plausible interpretations. That is why he invites us to reconsider the so-called circularity between practices and discourses, in the Foucauldian sense of the term (16-17). In fact, Melucci takes us back to Nietzsche and Foucault asking questions that are strictly connected to the genealogical approach and which, thanks also to Giorgio Agamben (2008), allow us to explain the choice of genealogy: What is contemporary? Who decides when the plausible interpretations finish? How can we safeguard creativity in the processes of analysis?

The **second chapter**, titled 'The art of knowing while staying within the process of emergence of facts 'is totally dedicated to **genealogy**: from Nietzsche to whom we owe

the birth of genealogy strictly connected to the concept of 'will to power'. The philosopher defined this concept in *Geneaology of Moral* as the "essence of life", as well as the ‘beating heart of Genealogy’ connected to the processes of interpretation, or rather ‘violent interpretations’. (1973, 33)

The aim of this chapter is to build a **genealogical grid of intelligibility**, arising from a suggestion by Foucault (who nominates it in ‘*Society must be defended’,* without declaring it) to reduce complexity. Genealogy is, in fact, a complex approach because it follows the complexity of life, its development, its rhizomatic (Deleuze and Guattari, 1987) articulation that can never be pigeon-holed, and its continuous unpredictable renewal. Paradoxically, even the genealogical grid of intelligibility demonstrates this. It is still open, and has served to collect, embracing Nietzsche, Foucault's and Deleuze's contributions, new contributions to the genealogical approach. The inclusion of Bruno Latour's contribution, that I called a ‘genealogical actualization’, can be read as proof of the grid openness. It will allow us to integrate other interesting approaches along the entire research. Thus, the grid enables us to make the microphysics of power, its morphogenesis, the processes of subjectivation, the nature of dispositives and practices of control and their relationship with knowledge intelligible. It allows us to identify elements of continuity and ruptures during their genesis. Its strength is to overcome the tendency in contemporary research that is imprisoned in a state of suspension in the present - extended present. That can generate analytical approximations and contradictions.

With the **third chapter,** which is dedicated to the **genealogy of European Universities,** begins the real phase of experimentation. The arguments are presented in

a linear way to facilitate reading. However, as highlighted in the chapter dedicated to the *promise of salvation,* the genesis has been reversed.

This chapter shows the strength of the genealogical approach and its importance in my research since it reveals genealogically the deception of the promise of salvation on which universities have been legitimised since their inception. As a matter of fact, we will see the genesis of the promise, the way it has been reiterated and updated through new laic versions. After the spiritual salvation (Middle Ages), the legitimation of Universities passes to the salvation of reason (Enlightenment). Then comes the salvation from unemployment *era* and, in the latest version, to the salvation thanks to the certification of competences. I will advance that to each promise corresponds a peculiar control system vehiculated through universities to suit peculiar socio-economic needs (sovereignty, capitalist or neoliberals system). This is the reason why I titled the thesis 'University must be saved.' I paraphrased Foucault's work '*Society must be defended*' (1997), in which the philosopher highlights how institutional reforms introduce new forms of control and subjectivation legitimising themselves with the promise of defending society. Thus, the first paragraph about Immanuel Kant (1798, 1989), was inserted only after reading the contemporary and after the analysis of the Bologna Declaration and the invention of the European Higher Educational Area (EHEA, 1999). That is so because while I was reading the contemporary a question arose*: On what continuity does this invention support itself?*

This chapter is also precious to me, because in some way, it brings me closer to Kant's work, equally immersed in the university institution in his case, in a context, hostile and subject to censorship, but to which he dedicated his last writing work titled *The conflict of the Faculties*. (1992). It is a unique work in philosophic literature because it connects political and organizational problems to epistemological issues and shows the

philosopher's *urgency* of sharing, which is also mine. The chapter is also relevant because it has involved an enormous effort for me to write it. It meant I had to investigate in the dark, get my hands dirty by rummaging in amendments and procedures that are foreign to the researcher. It is a task that could be also alienating and unusual. For this very reason it enabled me to enter the microphysics of power. Last, but not least, the chapter is important because the paragraph on the EHEA, can be extrapolated and regarde independently as a gift to teachers, students, parents, who in these years have not followed what has been happening during the last decades in universities. In less than 40 pages, it describes nearly 20 years of European University history, connecting it with more that 500 years of university history, trying to describe the university situation where *conflicts* seem to turn into *competition*. In my hyphoteshis, competition is a 'power trick' or a control process aimed to reduce real conflict in a competition where individuals (always more solitary and even more fragile) struggle against each other.

While in Kant's university the conflict is explicit, in the contemporary university the conflict is replaced by a latent competition that escapes a classical dialectical analysis. It emerges only through the genealogical lens that reveals its rhizomatic nature.

In summary, this chapter is particularly intense, because it draws breaks and continuity between modern and contemporary universities, between disciplinary and audit university and it demonstrates the effectiveness of the genealogical grid of intelligibility. Universities have always been, the legitimised place to disclose knowledge approaches socially recognised. Their historical centrality and legitimacy has been renewed for more than five hundred years. Their role is being compromised by global processes such as neoliberalism and digitalization which this research investigates genealogically by focusing on the manifestations of control practices: *the*

audit university and its potential development. But not only: this chapter lays the basis for entering in the last part of the thesis where genealogy reveals its creative vocation.

The fourth and **last chapter** represents, in terms of experimentation, a visionary exercise proposing the *passage from audit to automation university.* In the automation scenario, past, present and future are stressed up to practice what Foucault addressed as the Fiction Historique, and what I call **cosmo-drama**, playing on the term cosmo-grama indicated by Bruno Latour's ACT theory (2008). Considering the penetration of the enterprise in the university (on the Big Data field), automation will take place through technology, and specifically through e-learning. That is a hybrid that Latour (1993) in his reflection on contemporary, invites us to consider as a typology of subjects on which controversies between exact sciences and socio-political science are emerging.
It is an exercise of dystopia through science fiction, following Antonio Caronia's teaching. It allows us to contact *pedagogical dissidents* in continuity with Foucault's proposal. The philosopher suggests observing the genesis of social movements, multiple and different, living in parallel with the disciplinary history. In my thesis, despite the current reduction of conflict into *competition*, they find new forms of rhizomatic life. With the aim of avoiding ideological proposals (in the name of the salvation of universities, and even before this, salvation of knowledge), the last chapter is dedicated to hypothesis of future scenarios, focusing on practices of knowledge. The cosmo-drama represents, also, the last phase of application of the genealogical grid of intelligibility.

Although it was not the main objective of this research, I have included a glossary of words in the **conclusion**, which does not intend to be exhaustive. It seeks to gather

certain intents, or key words, emerging transversally to analyse dissident pedagogical practices, connected to genealogy as an approach to knowledge.

Chapter One

1. Reflexivity. The question of knowledge in the contemporary.

When one starts a research on the contemporary it is necessary to pose a question. H*ow does one observe and describe the processes of emergence of phenomena while being contemporaneous, thus being involved?*

This is one of the problems that inevitably constrains researchers, contemporary or not, especially in the fields of social sciences. In the later field other questions regarding method originate such as *What instruments of knowledge should apply when observing the socio-cultural, political and economic context in which one is involved? How does one recognize the subjective influences of the researcher on the knowledge of observed context, and even, on the context itself as a subject of analysis?*

Not surprisingly sociology has associated the term *reflexivity* to this set of questions, which we can define as 'epistemological concerns'. In other words, it means an action which involves a reflection on oneself and at the same time influences and reflects oneself on the observed facts eventually modifying them.

This is a concern, that at the beginning of this research, which focuses on the contemporary University as a place of production and communication of knowledge, has even been amplified by the multiple forms of involvement of the writer. Above all, as a researcher I observed not just any context of social involvement such as health services, immigration or terrorism, or even contemporary art, but my own work environment. The field in which I operate as Professor and didactic Director is the

world of high education more precisely, the Academy.[1] Secondly, I observe it as an academic. Therefore, I use the very same tools of knowledge legitimised in the context I analyse. Thirdly, I possess a specific socio-cultural background and aim to generate improvement to transform what I observe. Situating and rendering the position of the researcher transparent, is surely a starting point, and is also an indication of a method widely nominated as 'reflexive sociology', from which I will re-commence to answer my initial question '*What approach to knowledge should be used while being contemporary to the observed phenomena and hence being engaged at multiple levels?* The use of the prefix 'Re' in front of the verb 'commence', is doubly motivated. Reflexive sociology is, first and foremost, the scope of research in which I am schooled, cooperating in the execution of the work edited by Alberto Melucci in 1998, titled *Verso una sociologia riflessiva. Ricerca qualitative e cultura*, that I have liberally translated as *Towards Reflexive Sociology*. *Qualitative Research and Culture.* Above all, reflexivity is an articulated concept that synthesizes an epistemological orientation bursting in contradictions and paradoxes, in rifts and continuity in comparison to the debate on the 'certain method' and modernity, which emerged towards the end of last century, as a *Postmodern discourse*.

As a matter of fact, Gianmarco Navarini enlights it:

> 'reflexivity is a complex concept: critical (inviting to critical analysis); polysemous, notwithstanding being a concept that passes through the origin of Sociology (inasmuch it is a field of knowledge specialised in the study of society, that is, an object of that same field). It is widespread outside of and within sociology and in dictionaries of the most recent social theory.'(2008, 1) [2]

In addition, continues Navarini, it is a concept 'quite used above all by those, who in

[1] NABA: New Academy of Fine Arts - offers Bachelor degrees, Master and Master of Arts degrees in Design, Fashion, Communications and Visual Arts in Milan.
[2] Liberaly translated from Italian

doing field research, find out that they need to measure themselves against others on the sense and the results of their own research practice'. (1)

In fact, the concept of Reflexivity 'emerges with some insistence and becomes explicitly thematised only in recent times (...) in parallel to the emergence of "post", in the "critique of modernity" and the developments of a field of research that some have referred to as "Sociology of Practices".'[3] Lastly, it is a concept deemed 'paradigmatic' or emergent because it passes through (and in some ways combines) a multiplicity of disciplinary approaches[4]. Navarini is referring to anthropology, social constructivism, and of course to Sociology from the 1980s onwards. He highlights how the concept of reflexivity does, in fact, owe much of its success to the fact that it has helped contribute to name in a new and synthetic manner, a paradigm change and an epistemological turning point. As Navarini comments,

> 'Reflexivity seems to owe ... a good part of its success from having contributed to naming in a new and concise way in addition to characterizing and alimenting - that extremely complex situation, experienced as a transition or more often as a tension - in the sense of "tending to" - which has frequently been defined as "paradigm shift" or "epistemological turning point" in human and social sciences.'(2008, 2)

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[3] Among the relevant contributions these stand out: Wittrock, B. 2003. Sociology and the Critical Reflexivity of Modernity. Scholarly Practices in Historical and Comparative Context, in "Comparative Sociology"; McLain R. 2002. Reflexivity and the Sociology of Practice, in "Sociological Practice: A Journal of Clinical and Applied Sociology.

[4] To cite only a few of the authors, maybe the most well known on an international level, who have explicitly treated reflexivity as an emerging and paradigmatic concept: in anthropology G.E. Marcus What comes (just) after "post"? The case of Ethnography , in N.K. Denzin e Y.S. Lyncoln (eds) Handbook of Qualitative Research , London, Sage, 1994; in social constructivism with a psychological orientation K. Gergen The Social Constructionist Movement, in modern psychology , in "American Psychologist", 40, 3, 1985, and precedent G.A. Kelly The psychology of Personal Constructs , New York, Norton, 1955; in the field of family therapies K. Tomm Interventive Interviewing, Part II, Reflexive Questioning as a means to enable self healing, in "Family Process", 26, 1987; in the organizational theories H. Wilmott Breaking the Paradigm Mentality, in "Organization Studies", 14, 5, 1993; and naturally in sociology A. Giddens The Constitution of Society: Outline of the Theory of Structuration, Cambridge, Polity, 1984, and P. Bourdieu Réponses. Pour une anthropologie réflexive, Paris, Seuil, 1992. Among the more recent contributions regarding the connection between the paradigmatic concept and the emerging concept note R.Holland, Reflexivity, in "Human Relations", 52, 4, 1999.

The problem of reflexivity is intrinsic to sociological research since its inception and it is connected to the relevant questions on the ability of the efficiency of the social sciences, a subject already considered by Max Weber. The problem has been confined by quantitative methodologies affirmed from the 1800s, to re-emerge with the development of qualitative methodologies at the end of the 1900s. When Weber summarizes the fundamental principles of sociology in 1904 he somehow manages to confine the issue of reflexivity with the postulation of 'absence of *value judgments* on the part of the researcher'. Researchers should, in fact, restrict themselves to the description of the observed facts, through causal explanations (which does not mean determinism), by isolating them in a particular historical situation, also called the 'field of possibilities'. They should also show the conditions that have made it possible to develop them, that is the path that led them to *ideal-types*. These are conceptual constructs, exclusively sociological patterns that, from a set of empirical data, allow the elaboration of ideal types. These are types that do not exist and are therefore not mutually comparable. The theory of the 'Ideal Type' or 'ideal-type' (*Idealtypus*) was dealt by Weber in the work *On the Methodology of Social Sciences and Social Policy*, written between 1903 and 1917, published posthumously. Weber's idea is to create an experience of social research resembling that of a laboratory in the empirical sciences. (2012; 1949).[5] Even though it is extremely effective, Weber's proposal which has been developed by the entire quantitative sociology, has not prevented some sociologists, especially sociologists of knowledge, to reflect on the transformation of the observed facts by the observer himself; on *reality as a social construction*, an element to be

[5] The idealtype is a methodological paradigm that serves the sociologist or the historian to organize the research data. It is an ideal framework for measuring, comparing, controlling, and planning reality. The idealtype allows one to build a theme among potentially disparate phenomena offered by experience. According to Weber, examples of idealtype may be Christianity, feudalism, capitalism, bureaucracy, a school of thought, or, in a more restricted fashion, the legal, traditional, charismatic lordship.

included in research results (Berger and Luckmann, 1966). It is no wonder that the effect generated by the emergence of *reflexivity* in quantitative social sciences has been perceived as a discontinuity compared even to the one provoked by Heisenberg's 'principle of uncertainty' in the exact sciences (1927). It is to be noted that this event initiated the end of deterministic knowledge and, even that of classical physics.[6] For sociologists who defend the objective method and struggle with including Sociology amongst the exact sciences, the *emergence of reflexivity* in the debate on method resulted in at least the admission of events that are frequently distanced from this debate. However, noble science physics had already taken it into consideration contaminating all fields of knowledge, including the sociological one. In fact, reflexivity begins being discussed in the wake of the research on second cybernetics in the fields of mathematics, physics and engineering between the late 40s and early 50s. The later one as a witness of the birth of the 'systems theory. This theory, developed by Ludwig von Bertalanffy (1966), was considered the common basis of all scientific disciplines, and has contributed to the formulation of fundamental concepts such as the *opening and closing of living systems*, *homeostasis, self-regulation and equi-finality*, as structural and functional rules for each system, independently of its composition. Norbert Wiener (1948), an American mathematician, famous for his research on the calculation of probabilities, but especially for the developments on the information theory, has focused precisely on the process of *self-correcting feedback*. We are

[6] We remember in the field of physical sciences where the implications for the philosophy of science and the epistemological debate of the twentieth century have been important in defining the limits of deterministic knowledge and therefore also, the end of the classical physics. Science recognizes the impossibility of reaching a knowledge of complete, total or totally deterministic physical reality. It is definitively opening the road to uncertainty or indetermination even in the hard sciences in the typical form expressed by the probability and statistical concepts already emerging with the birth and development of statistical physics and the study of chaotic phenomena. The principle of the principle of indetermination, thus represents the end of the deterministic vision expressed by Laplace in the context of classical physics and, along with other principles of quantum mechanics, sanctions the birth of modern physics.

indebted to him for the birth in 1948 of the *first level cybernetics*: an interdisciplinary science orientation founded on the concepts of self-regulation, self-reproduction, adaptation, processing and storage of information and behaviours. In these years of strong interdisciplinary dialogue, the transferal of this knowledge to the social sciences and to the study of interactions, is almost immediate and is owed to the anthropologist Gregory Bateson (1979), the founder of the famous school in Palo Alto which developed the MRI model (Mental Research Institute) in the 1970s. This model was destined to be undermined by the second-level cybernetics, in which the concept of self-reflexivity is central. Unlike the first cybernetics, in the version elaborated by Magoroh Maruyama in 1963, the focus of interest are the observers themselves, with their mental constructs, theories and sensitivity.[7] Considering the way the systems modify their own organization, through processes of *amplification of the deviation* and therefore of self-correcting feedback – *morphogenesis* – the second cybernetics revealed themselves to be certainly more suitable for the observation of living systems.[8] One characteristic of the emerging new cybernetics was, as Bailey (1994) synthetised 'that it views information as constructed and reconstructed by an individual interacting with the environment. This provides an epistemological foundation of science, by viewing it as observer-dependent. Another characteristic of the new cybernetics is their contribution towards bridging the *micro-macro gap*. That means linking the individual to society.

[7] Michael Caley, Mindscapes: The Epistemology of Magoroh Maruyama, Routledge, 1994
[8] Another characteristic noted was the "transition from classical cybernetics to the new cybernetics [that] involves a transition from classical problems to new problems. These shifts in thinking involve, among others, (a) a change from emphasis on the system being steered to the system doing the steering, and the factor which guides the steering decisions; and (b) new emphasis on communication between several systems which are trying to steer each other.

Heinz von Foerster (1978) also points out that he recognises in the cybernetics of self-reflexivity (the second cybernetics) the merit of having contributed to going beyond the individual-system dichotomy.

Undoubtedly, the constructivism of the Chilean biologists Humberto Maturana and Francisco Varela **(**1980, and 1988), had great importance in the second-order cybernetics and in diffusing the concept of self-reflexivity in cognitive science and sociology, as the work *on complexity* of Edgar Morin (2008) and on the sociological theory of Niklas Luhmann (1992-1995) demonstrates. Underlying the radicalization of self-reflexivity in the direction of auto-poiesis, namely the auto-production of living systems as autonomous or self-generating systems, there is a belief that knowledge is constructed by the observer and on his or her mental constructs. Besides the already mentioned Peter Ludwig Berger and Thomas Luckmann, some critical research topics interested in the analysis of reflexivity in natural science were created in the 1970s thanks to the contribution of the Edinburgh School that influenced the research of the French ethologist Vinciane Despret (2008).[9]

In the field of art, cybernetics is associated with the current that considers art production as an interactive system and of which Roy Ascott, not surprisingly the founder of my PhD program, represents one of its greatest exponents. Ascott (1998) argues that at the basis of the artistic process there is an interaction among artist, artwork and audience. With cybernetics, art is no longer focused on autonomous works or material objects. It becomes a system based on the interaction and feedback from the viewers who are an active part in the creative process.

[9] Studies on the role of the researcher within the interaction with the objects of the research that was conducted by natural scientists, an example is in this sense, is the work by the French Ethologist Vinciane Despret. The Becoming of Subjectivity in Animal Worlds, 2008.

Moving on, we get to the moment in which the notion of reflexivity characterizes the sociological debate, the 1980s and 1990s which were highly influenced by the work of Pierre Bourdieu (1992) and Anthony Giddens (1984). These authors make explicit reference to reflexivity to indicate a set of perspectives or approaches, also very different from each other, but overall characterised by a common orientation. *An attempt to topple polarities or dichotomies, to overcome both the opposition between structure and agent and between micro and macro analysis.* On an analytical level, these two sociologists suggest surpassing the approach based on the *antagonism between subjectivism and objectivism, as well as the separation between symbolic and material analysis*. Finally, in terms of reflection on doing research, Bourdieu (1992) insists in pointing out another dangerous separation that feeds a habit called methodologism, that is, *the tendency to separate the sociological reflection on the method from its actual use in scientific work and to cultivate the method itself.*
Having reached this point of reasoning on method, which revolves around reflexivity, the question we can ask is: Have we actually exited methodologism? Or as Alberto Melucci (1998) indicates, much research arising from the assumption of reflexivity, has relapsed paradoxically into methodologism, enveloping itself, in a spiral. This is a subject worth dedicating attention to appreciate the recourse to genealogy and its potential applications on reading the contemporary.

1.1 The spiral of reflexivity.

In 1995, I was in my last University year. I had completed all exams but one, Sociology of Cultural Processes. At that point, I found myself having to decide with which professor I should undertake my thesis project with. The first lesson of that last course

swept all my doubts away. It would have to be with Alberto Melucci, with whom I would have finished my studies at the Department of Sociology, with a thesis on the transmission of life knowledge between the generations which would have finally reconciled my interests in philosophy with pedagogical and sociological interests. His lectures, basically focused on the paradigm shift associated with complexity, were not only introductive to the research that I would have developed into a thesis (1997). They also became the assumptions of an investigation of knowledge, still on-going in my PhD. As a matter of fact, I continue the study education and the processes of knowledge. It is necessary to digress into a personal narrative, strictly related to the influence of Melucci, a psychotherapist specialised in childhood, on my current research. At that time, I was working on juvenile deviance, a central theme in sociology, and in Melucci's research and experimentation on this field. This theme will be dealt with later in this work as a privileged research setting. Melucci's language and theoretical references are familiar to me, as well as the studies in qualitative methods, which at the time were beginning to establish themselves in the market research field, previously dominated by quantitative methodologies. His lectures should have been recorded and shared today on the internet, for the simplicity and originality with which the Professor presented complex themes. Such themes would then converge in the suggestion for a new research practice. Melucci was able to render topics related to exact sciences, sociology and contemporary pedagogy fascinating by linking them in a very personal way. I will try to reconstruct his approach not only to honour my professor, who is always present in my work, but also to share with those who did not have the fortune to listen to him. His lucid yet creative thinking was overflowing with metaphors and visual suggestions, such as that of the *spiral* associated with reflexivity.

In order to fully appreciate the power of this metaphor on the debate about method and reflexivity, I will take a step back and reclaim the three metaphors *Circle, Arrow, Point* with which Melucci (1991) explained the paradigm shifts associated with three socio-cultural dimensions: the traditional, the modern and the complex. These were pushed to their limits in the digital age.

The three metaphors, circle/arrow/point, are three representations of reality, or visualization on modalities of conceiving social and individual space – time. The *cyclical idea* is linked to the concept of *eternal return* (reconfirmation of the past) that through rites renews the sacredness of the origin of society with a collectively recognised space for the extraordinary (not ordinary) and a strong social control on individual deviations. The *modern and mechanistic* visualization focused on the primacy of progress of science and technology (projection into the future), *of an end that justifies the path* in which secularization of processes of knowledge corresponds to a gradual affirmation of individual rights and of processes of subjectification. Finally, the *punctual* and digital concept, highly variable, differentiated, fragmented and in which social time is continuously redefined through individual choices of participation in different networks (suspension in the present).[10] It should be noted that Facebook and all other social networking sites had not yet been created.

It is the coexistence of these three realities (only analytically separated), and the accelerated arrival of the third, which gives rise in Melucci's view to the need, the urgency, to investigate the parameters of sociological research, based on the principles of an alleged scientific nature. It is pressing to undertake a process of actualization that

[10] The bibliography of Alberto Melucci is really quite comprehensive. However the only translations in English are: Melucci, Alberto. Challenging Codes: Collective Action in the Information Age, Cambridge, Cambridge University Press, 1996 and The Playing Self: Person and Meaning in the Planetary Society, Cambridge, Cambridge University Press, 1996

is cemented in his proposal of a reflexive sociology and a new metaphor: the *spiral, a* social representation introduced in the text: *Verso una sociologia Riflessiva. Ricerca qualitativa e cultura* (1998).[11] We can translate it as *Towards Reflexive Sociology. Qualitative research and culture.*[12]

So, what does reflexive society mean to Melucci? It is a society that intervenes more and more on itself, and in which knowledge, understood here in a broad sense, is both the product and the instrument of production of this intervention. '*Knowledge becomes an integral part of social production in societies which [are increasingly reflective because] increasingly intervene on themselves'.* (1998, 25)

So, what is a reflexive sociology? *It is 'a sociology conscious that research is a social practice among others, and whose research is increasingly conscientious of its own social dimension and of the construction processes that characterise it.'* (25)

If the metaphor of the spiral allows Melucci to delineate the problem of "tightening or closing" in on itself, into which also research risks, as we will see, of falling. However, we have the possibility to make the same research practices in the spiral, as objects of research, thus fuelling new knowledge on social relations and on ways of learning. Social reflexivity is related to the same social research, especially in the field of qualitative studies, inseparable from its practical constitution, namely from the fact that it emerges by the processes of interaction between research practices and social processes which constitute each other, and which explains, also, the focus placed on practices. Melucci lingers on the market of social knowledge that characterizes highly differentiated information-based societies and where knowledge is considered to be increasingly necessary because it is embedded in social practices. Therefore, if the

[11] An editorial project Melucci involved me in, right in the part of the Hypertext appended to the book in a CD format, a digital device that may be still available on the internet.
[12] Liberaly translated by Italian.

actor, a consumer of knowledge of information who defines his own actions, it is inescapable to reconsider the so-called *circularity between practices and discourses,* in the Foucauldian sense of the term. (1998, 16-17)

Melucci insists on the centrality of language and the power relations within which knowledge becomes plausible, highlighting the problem of 'the position of the speaker and the legitimacy of the speakers'. (23)

The reflections of Bourdieu (1991) can be renewed in terms of the processes of formation of an "authorised language", the processes of exclusion and the repositioning, in the new epistemological framework. In other words 'from the production of absolute knowledge to the production of plausible interpretations'. Melucci suggests considering the encounter of etymology of Garfinkel (1967) and the interpretative approach of Geertz (1983) as narratives. In other words, 'summaries of summaries', that is, 'narrations of narrations'. What is, therefore, the relationship between reality and representation in social research? To what extent do representations constitutive reality or rather of social practices? For example, in what way does the representation of crime generate insecurity and therefore the demand for security and legitimacy of institutions that specialize in security? The answer is the *spiral*. The reflexive society in its functioning as a spiral, is constituted and constitutive of processes which are structured and structuring. They tend to restore order (and techniques of control) even when it seems they are deprived of it.

What Melucci does in comparison to other approaches enveloped in the spiral is not to lose sight of two important questions that the spiral's operation highlight. They are power (and domains' relationships of) and legitimation (especially in terms of production of knowledge, discourse and representations). Unsurprisingly, these two issues are central (as this PhD shows) to genealogy. Distancing himself from relativism

and constructivism, Melucci (1998) suggests an antidote to the snares of the spiral: the reconsideration of power as regards knowledge relationship. In Melucci's words ‘it is impossible to deal with knowledge without dealing with social relations and, in particular, of the power within them’, given that ‘power becomes more and more the ability to define in a privileged way the codes around which knowledge is organised’. (25)

How can we authorize the authorised language and how is it legitimated? In Melucci’s view there are different sources that legitimize knowledge these days. There are the academic-scientific ones, those associated with the transnational elite of a political and economic type and those managed by consumers of knowledge. This plurality of sources produces migration and circulation of concepts from one source to another impacting on an epistemological level.

On the power level, Melucci adds other central questions such as:

How does the legitimation of knowledge produced by research take place? Is this legitimised within the scientific community or does it arrive from the outside? In what relationships can the two types of legitimation lie? These are the questions that Melucci poses in an effort to stem the phenomena of twisting up in an infinite spiral that often leads the researcher to prophetic, ideological or sceptical solutions and, above all, to creative paralysis. Creativity as we see in the dilemma left open by Melucci on ‘*Who decides when the plausible interpretations finish?*’ enables us to conduct a genealogical investigation.

Bruno Latour, in his proposal of *scientific humanism,* extensively treats the theme of construction of scientific facts. In fact, this is a central point in genealogy. Throughout his works, from *Laboratory Life*, written in 1979 together with Steve Woolgar (subtitled The Social Construction of Scientific Facts) until *We have never been modern and*

recent studies (1993*)*, Latour emphasizes the failure of a modernity based on demarcation among objective hard sciences, and subjective soft sciences, suggesting an integrated vision which caters for reciprocal influences on the production of knowledge.[13] In the next chapter, we will return to Latour's work as a contribution to constructing an updated genealogical approach. However, what is important to highlight in analogy with Latour's reflection, is the relevance of Melucci's work on reflexivity and the fact that he raised the issue of legitimation of plausible interpretations. Hence the issue of power and the envelopment towards a spiral: a metaphor that is associated with a social perception of time, in which the present becomes more and more extended and in which the researcher is imprisoned in a state of suspension that can generate analytical approximations and contradictions.

As demonstrated in the studies of Mauro Donato (2013), who has amply debated the concept of the *extended present*, the present seems not to exist in the universe. It is the laws of thermodynamics and of irreversibility that demonstrate that the history of things cannot be separated into past, present and future. The idea of an "extended present" in space is an approximation, due to the slowness of our mental capacity to resolve short amounts of time quickly (tenths of a second), compared to the times (nanoseconds or even milliseconds) that it takes light to travel the distances in which we habitually move. Our present is a small approximated bubble that is limited in space. If we try to extend it, we find insurmountable contradictions. The metaphysics of the present, namely the idea that reality exists entirely in the present is not sustainable. That is so because it relies on an error: extending our local present into arbitrary distances.[14]

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[13] On the scientiphic activity of Bruno Latour see http://www.bruno-latour.fr

[14] Mauro Dorato addresses the topic of general relativity and discusses the issue of thermodynamics and irreversibility, but it is on special relativity that he focuses, the first great theory of Einstein, now confirmed by countless experiences. As far as time is concerned, in this theory the most discouraging

1.2 The question of the contemporary

What Melucci highlights with the danger of the spiral is linked to genealogy in three main interrelated aspects, which we will deal with in the next chapter.

The first aspect is: *Who decides when plausible interpretations finish?* The question is genealogically interesting and takes us back to the main topics of genealogy, not just those of power and legitimacy, elaborated in the Foucauldian version, but also the concept of *will to power.* The latter is the fulcrum of the genealogical approach in Nietzsche, and it is where *interpretations* are expressed.

When Nietzsche (1997) affirms 'there are no facts, only interpretations', adding 'this too is an interpretation' (229), he is certainly not reducing the scope of his statement, but he is rather specifying and expanding the key role of interpretation and its universal truth. As Foucault writes: 'If the interpretation can never be completed, it simply means that there is nothing to interpret (...) there is nothing absolutely initial to interpret, because, basically, everything is already interpretation." (1964, 200)

The question was recently recapitulated by Gianni Vattimo who, commenting on the position of Maurizio Ferraris (2014) in support of re-evaluation of realism, invites one not to consider Nietzsche's thesis in an absolute sense but as only concerning a certain set of events. Vattimo says:

> 'That the becoming of the world exists is for Nietzsche not an interpretation ultimately entrusted to historic decisions and, thus, not influenced by human decisions. That the becoming (history, time) exists is for Nietzsche - also for Nietzsche - the incontrovertible fundamental truth on the basis of which it is necessary to deny any eternal reality, unchanging, «divine» that overhangs the becoming and dominates and guides it.' (2011)

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discovery is condensed: no "present" exists in the universe, and the history of things can not be separated in the past, present and future.

Not opposing the interpretation to the truth, Nietzsche reports the inexistence of a neutral space on which to exercise hermeneutical reflection. He suggests the existence of a disjointed space in which the interpretation always expresses its own potency, up to designating a continuous spiral, which genealogy has the task to retrace. This is the great Nietzschean awareness, the epistemological urgency, at the base of genealogy in which the philosopher clearly raises the issue of deception of method of certainty inherited from modernity that places the observer outside of the emergency processes of observed facts, ignoring that fact that the question always arises (by a will to power), *from personal turmoil in facing an unknown object.*[15] Emerging from this awareness means relapsing into deception as has happened in many of the theories created from the criticism of methodologism, and paradoxically re-aligned in a process of enveloping in on themselves.

The second aspect related to Melucci's reflexion is: *What is contemporary*?

Therefore, the spiral evidences that there is a problem research has namely enveloping back on itself and, paradoxically, distancing the researcher from being contemporary because somehow it flattens the researcher into the present for excess of methodologism, rendering the present extended. As demonstrated by physics, it places the researcher in a state of insurmountable contradictions. In other words, the problem lies in the relationship between the present/actual and analysis/out-dated, a question raised by Giorgio Agamben in the memorable work *What Is the Contemporary?* (2009).

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[15] For the philosopher who was the first to focus on genealogy, paradoxes, are effective in overcoming that certainty linked to the method that distinguishes the cause from effect and that places the observer out of the emergency processes of the observed facts by dropping them into the deception of being bearer of hidden truths unveiled in their original essence. The deception of knowledge processes remains therefore in the alleged method certain that it does not consider from whence the question arises: from personal distress when faced with an unknown object.

Not surprisingly this work dwells in Nietzsche's work and gives an affirmation by Ronald Barthes of a Nietzschean derivation: '*The contemporary is the untimely*.'[16] In 1878, two years after the publication of *The Birth of Tragedy*, with *Untimely Meditations*, Nietzsche places himself in his time and the present. This raises the problem of flattening his contemporaries to a historical methodologism based on the linearity of analysis. At that time, this linearity seemed impossible to deconstruct. As noted by Agamben, at the beginning of the second meditation, Nietzsche (1997) says:

> 'This meditation is itself untimely, because it seeks to understand as an illness, disability, and a defect something which this epoch is quite rightly proud of. That is to say, its historical culture, because I believe that we are all consumed by the fever of history and we should at least realize it.' (1997, 60)

It is exactly the 'disconnection or delay related to the present,' which would allow the contemporary to become 'Untimely' in its time. It is 'an anachronistic discard' that Agamben encourages us to not confuse with a nostalgic approach, but rather as an expression of an irrevocable membership to the epoch that only distance, or an imperfect adherence would allow us to observe.[17]

With a suggestive metaphor taken from the field of neurophysiology,[18] Agamben (2009) adds a dynamic element to the analysis of contemporaneity. 'All eras, for those who experience contemporariness, are obscure. The contemporary is precisely the person

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[16] Roland Barthes summarizes this answer in an note from his lectures at the College de France, 1980.

[17] As Agamben synthetises: 'Naturally, this noncoincidence, this "dys-chrony," does not mean that the contemporary is a person who lives in another time, a nostalgic…An intelligent man can despite his time, while knowing that he nevertheless irrevocably belongs to it, than he cannot escape his own time…Contemporary is, then, a singular relationship with one's own time, which adheres to it and, at the same time, keep a distance from it. More precisely, it is that relationship with time that adhere to it through a disjunction and anachronism…' On the contrary, Agamben continues '…Those who coincide too well with the epoch, those who are perfectly tied to it in every respect, are not contemporaries, precisely because they are not manage to see it; they are not able to firmly hold their gaze on it.'(2009, 41)

[18] The neourophysiologists tell us that the absence of light activates a series of peripheral cells in the retina called "off-cells." When activated, these cells produce the particular kind of vision that we call darkness. Darkness is not, therefore, a privative notion (the simple absence of light or something like nonvision) but rather the result of the activity of the "off-cell," a product of our own retina." (2009, 44)

who knows how to see this obscurity, who is able to write by dipping his pen in the obscurity of the present.'

The perception of this darkness continues the philosopher

> 'is not a form of inertia or passivity, but rather implies an activity and a singular ability. In our case, this ability amounts to a neutralization of the lights that come from the epoch in order to discover its obscurity, its special darkness, which is not, however, separable from those light.' (2009, 44)

The contemporary assumes, therefore, an *uncomfortable* position in the meaning attributed by the anthropologist Arjun Appadurai (2012).

He delves into what is uncomfortable, at the darkness, thus creatively departing the analytical paralysis made of narratives of narratives, summaries of summaries. Such uncomfortable position also relates to the pursuit of narration between different sources, indicated by Melucci and which produces in the researcher a congesting of a modernity dazzling its lights. Detecting the obscurity of the era is undoubtedly a fundamental aspect of genealogy that Foucault's work confirms in all fields he examined that were contemporary to him (health, justice, sexuality). In fact, something analogous that sociology has analysed since its inception namely deviance as the tip of an iceberg about normality. This is, a key element fundamental to knowledge of what is normal and commonly disseminated

The third aspect, posed by Melucci is: *How to safeguard creativity in the processes of analysis?*

This third point risen by Melucci, is closely connected to being contemporary. In other words, he talks about creativity in social research which is obstructed by the incapacity to handle the practice-research circularity and, above all, that omits the issue of power. With another marvellous metaphor, which in this case is based on Astrophysical knowledge, Agamben recounts (oddly enough without making any mention to

genealogy) the fundamental aspects of the Nietzschean approach. However, we will go back to the astrophysical example and the metaphor he suggested because we are talking about creativity and it makes sense in this case. In an expanding universe, the most remote galaxies are moving away from us at a speed so fast, that their light cannot reach us. What we perceive as dark would be, instead, this light that travels very fast towards us. However, this light is not able to reach us because the galaxies from which it comes are moving away from us at a speed exceeding the speed of light. In the words of Agamben, being contemporary means 'perceiving this light that cannot reach us.' This explains, according to Agamben, why contemporaries are unique and courageous:

> 'Because it means being able not only to firmly fix your gaze on the darkness of the epoch, but also to perceive in this darkness a light that, while directed toward us, infinitely distances itself from us…it is like being on time for an appointment that one cannot but miss…our time, the present, is in fact not only the most distant: it cannot in any way reach us…the appointment that is in question in contemporariness does not simply take place in chronological time, it urges, presses, and transforms it. And this urgency is untimeliness, the anachronism that permits us to grasp our time in the form of a "too soon" that is also a "too late"; of an "already" that is also a "not yet". Moreover, it allows us to recognise in the obscurity of the present the light that, without ever being able to reach us, is perpetually voyaging toward us.' (2009, 45-47).

Nietzsche, who speaks of analytical obscurity, does not pose the question very differently. Genealogy must decipher obscurity while allowing itself to recognize the transvaluation of values through a radical interrogation. Genealogy, turning towards its (own) past as the thought marking its advance, its projection towards the actual horizon where we are actualizing. Transvaluation or the *revaluation of all values* (elaborating in *The Antichrist,* 1999**),** is a fundamental concept of Nietzschean genealogy that explains perfectly the creative process of analysis. In other words, a form of extrinsic denial to the system that generates bypassing and radical reversal of values, without any form of

continuity or progressive surpassing-safeguarding. The identification of transvaluation requires the ability to see creatively, while investigating the prehistory of facts, provoking interference between our reality and that which we know about our past history until this interference can produce real effects on our present history. Only in the moments when the contemporary gaze can take leave from the past that has nourished it, is it ripe for its advancement. In the words of Nietzsche, *'He has only retreated in order to have sufficient room to leap'*. (2014, 252)

It is evident that, what has been said up to now on the approach to the contemporary, refers immediately to the artistic experience: being anachronistic, being awkward, watching the darkness to welcome the light, seeing the not yet visible. This research will return to the aspect of creativity in different points, while also exploring the works of artists who represented paradigm shifts. However, it is not exclusively to contemporary art that we will look, separating ourselves from the definition of contemporary that has been associated with art for an extended period and for very varied experiences.

What interests us in retrieving the genealogical approach is the concreteness and dimension of drives of the knowledge that underlie creativity, its ability to position itself in the heart of the intersections of a phenomenon, connecting the concept with everything that lives outside of it, but at the same time also belongs to it, staying in concatenations with other fields of knowledge. In other words, it has an interdisciplinary nature. We will do so particularly with the contribution of Gilles Deleuze, who, besides being a connoisseur of genealogy in Nietzsche and Foucault, has

more than any other philosopher studied the relationship between philosophy and art (pictorial, literary, film, music) as knowledge approaches.[19]

It is now clear why, once the landscape of analytical approaches related to reflective sociology (close to my education) is mapped, I have adopted genealogy as an approach from which to resume society studies. An approach that allows me to avoid a relapse into the deception of reassuring methodologisms.

There is a rather broad and authoritative bibliography of sociological research on Universities to which I will refer. However, this concerns a set of researches focused on specific and disconnected issues, which do not address genealogically the academic context as an interweaving of practices of knowledge-power-government in its development up to the contemporary. The genealogy of the University system, therefore, in addition to allowing me to situate myself with awareness, has offered me a creative opportunity: to develop an interdisciplinary modality, a shareable and directly available approach to knowledge as a practice of research and learning.

[19] As we will see in the second chapter, Gille Deleuze's work, also together with the collaboration of Felix Guattari, investigates art as form of knowledge: Prust, Bacon, Kafka, as well as Leibniz, Bene and Verdi.

Chapter Two

2. Genealogy. The art of knowing while staying within the processes of emergence of facts.

The choice of Universities as privileged fields of observation and experimentation is not at all usual[20]. What is unique about this proposal is the elaboration of a genealogical analysis as an approach to knowledge in general, applied to a contemporary university context. The adoption of genealogy emerged from the historical and philosophical debate of Nietzsche and after that with Foucault's work. Both of whom, as it is known, have never structured it in a method. This is why I prefer to use the word 'approach' instead of 'method'. Adopting this approach was a very delicate operation that involved tracing analytical elements in the work of the two philosophers. The analysis of their works has been useful to create a 'genealogical grid of intelligibility'[21] applicable to reading the contemporary, of which the European university is one of many dispositives. Genealogy is an ambiguous term, and, in fact, it is hardly explored in academy. After Deleuze's studies on genealogy, it continues to be an object of interest in the philosophical field and in the debate developed from the sociology of knowledge, but it seems not to be taken into consideration in research practices as demonstrated by the study on reflexivity. It is not surprising that Melucci reconsiders the two Foucauldian questions of – power/legitimacy, inviting us indirectly to conduct a deeper study of genealogy. What can even happen, naively, is that it becomes associated with the concept of a family tree and a way to look at previous generations and, more

[20] Between philosophers, Kant is on of the fewer that dedicated a critical text on the university system in *The Conflict of the Faculties* (1798). study

[21] As I aniticipated, Fouculat nominates it in '*Society must be defended' (1997),* without declaring it.

generally, to a historical method mistreated in a context, which is often flattened onto the present. Therefore, I give thanks to Antonio Caronia, scientific advisor of the PhD, who died prematurely in 2014 and who, while not having been able to finish his seminars on genealogy, introduced it as a philosophical reflection. He allowed us (me and fellow members of my PhD) to capture the potentialities of genealogy applicable transversally to different ongoing researches at that time. We were engaged in the original format created by Roy Ascott, who built it on the interdisciplinarity among art, science and technology.

We could read the works of Nietzsche and Foucault as a long path moved by urgency. In other words, to overcome the epistemological limits inherited from modernity and transmitted to the realm of university. They problematised the ‘monumental’ or ‘rarefied’ historical analysis typical of the linear, mechanistic and deterministic approach, and the philosophical, anxiously in search of a source, an essence or depth. This is the essential meeting point between Nietzsche and Foucault that Deleuze will actualize. Paradoxically genealogy investigates history to reveal the deception — its linear and unintelligible being as far as battles, struggles, strategies that resurface in the present are concerned. At the same time, genealogy nourishes the philosophy of a new approach to knowledge that frees it from the false search of origins and of an ideal uniqueness.

Both Nietzsche and Foucault dealt with their contemporaries. So, did Melucci who has observed the methodological envelopment, affronting it as an epistemological urgency as had Nietzsche and Foucault done before him This is an urgency which leads to the formulation of Genealogy only in the later stages of their respective works. However, it can be traced back to the gestation of the "will to power-interpretation" connection in Nietzsche and the "power-knowledge" connection in Foucault. This research does not

aim to analyse the entire works of these two philosophers. There are scientifically established works to which we can refer, even among lesser-known authors.[22] This research, however, places its objective on drawing a *genealogical grid of intelligibility* that allows the observance of the contemporary and the recovery of items of their respective works updating them. By using Deleuze and other scholars' works, recent and past, we can think of this grid as an instrument for a transversal and interdisciplinary research practice. The concept of "grid of intelligibility" appears in Foucault's *'Society must be Defended'* (1997, 226) which the philosopher will not elaborate further. We can assume that the grid is a dispositive for reading a phenomenon through the detection of particular links between knowledge-power. This research is going to gradually detail it until it becomes a tool with which we can read the contemporary university system.

2.1 Genealogy in Nietzsche: *between 'Will to Power' and 'Interpretations'.*

With the Genealogy of Morality, Nietzsche (2014) continues the work of breaking down and dismantling the philological and historicist culture in which he studied. At the same time, he experiences all the power of a genealogical critique of metaphysical foundations, based on the search for ideal singularity, on which philosophical tradition rests. Nietzsche's criticisms of his contemporaries, notably Paul Rée, Eugen Dühring[23] and followers, are well known. They were also mentioned in the introductory part of the

[22] In particular on the relationship between genealogy in Nietzsche and Foucault, Enrico Abeni's thesis study has proved useful.
[23] Nietzsche refers to the text of Paul Rée The origin of The Moral Sensation (1877), ibid., p. 6 and the concept of morality expressed by Eugen Dühring, who in the words of Nietzsche is he "who makes the most indecent and disgusting use of moral clap-trap of anyone in German today" (p. 91)

work, designed to retrieve the authentic 'historical sense' which historians often lack. With genealogy, Nietzsche intends to retrieve the capacity for anatomical investigation of the fabric of history. In that way, it can restore awareness of the actual genesis of moral values, to be sought not in the incorruptible purity of the ideal, or the *Ursprung* origin, which metaphysics would have prefixed to the work of excavating the predetermined darkness. But it is to the *corpus vile*, that is, the battles, struggles, overwhelming, egoistic interests and the *violent interpretations* succeeded on the bloodied soil of history to which Nietzsche in *The Dawn of Day* (1924) invites our examination. The philosopher called it *pudenda origo*. In short, the *Wille zur Macht*, the 'will to power'.

Although in *Beyond Good and Evil* (2002) the concept of '*Wille zur Macht'* seems to refer to the organic world, it had not yet become a main point of view in Nietzsche historical methodology (as it would be a year later with the *Genealogy of Morals*), it already represented the theoretical fulcrum of Nietzsche's investigation.

Nietzsche states:

> 'Assuming, finally, that we succeeded in explaining our entire life of drives as the organization and outgrowth of one basic form of will (namely, of the will to power, which is my claim); Assuming we could trace all organic functions back to this "will to power" and find that it even solved the problem of procreation and nutrition (which is a single problem); then we will have earned the right to clearly designate all efficacious force as: will to power. The world seen from inside, the world determined and described with respect to its "intelligible character" – would be just this "will to power" and nothing else.' (2002, 36)

Nietzsche (2014) defined the 'will to power' as the 'essence of life', as well as the 'beating heart of Genealogy' connected to the processes of interpretation, (2002, 33) or rather 'violent interpretations', metaphysical inventions, fractures and discontinuities that impose themselves on the level of knowledge. In his words:

> ‘That anything in existence, having somehow come about, is continually interpreted anew, requisitioned anew, transformed and redirected to new purpose by a power superior to it; that everything that occurs in the organic world consists of overpowering, dominating, and in their turn, overpowering and dominating consist of re-interpretation, adjustment, the process of which their former 'meaning' [Sinn] and 'purpose' must necessarily be obscure or completely obliterated.’ (2014, 51)[24]

Genealogy is thus an approach that unveils and reveals a succession of violent interpretations – historical, philosophical. We could add scientific – as acts of the will to power.

As Foucault in *Nietzsche, Genealogy, History* (1980) well summarised:

> ‘If the interpretation was the slow exposure of the meaning hidden in an origin, then only the metaphysics could interpret the development of humanity. But if interpretation is the violent or surreptitious appropriation of a system of rules, which in itself has no essential meaning, in order to impose a direction, to bend it to a new will, to force its participation in a different game, and to subject it to secondary rules, then the development of humanity is a series of interpretation. The role of Genealogy is to record it's history.’(76)

As we saw regarding the spiral, ‘there is nothing but interpretations’, and so Genealogy is also, in turn, an interpretation but, it is aware of its partiality, of undertaking a painstaking excavation work in the teeming underground of mankind, which Nietzsche (2014) calls its permanent ‘prehistory’.[25]

This is not about a provocation. Nietzsche avoids opposing the interpretation to the truth, actually indicating an analytical approach that is developed for stratigraphic

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[24] Nietzsche continues with the reflection: ‘No matter how perfectly you have understood the usefulness of any physiological organ (or legal institution, social custom, political usage, art form or religious rite), you have not yet grasped how it emerged: uncomfortable and unpleasant as this may sound to more elderly ears’ (2014, p. 51)

[25] We find the term prehistory in different parts of On the Genealogy of Morality. The meaning that we can assume is associated with the term permus can be translated with a human attitude to repeat the same will of power that is expressed in Christian as well as in scientific interpretation.

insights and revealing the connections between science and ascetic ideal, the *overvaluation of the truth*, the prehistoric formula that is renewed in scientific interpretations (2014, pp.14-15).[26]

Deleuze (1983) summarises, affirming that the ascetic ideal is, from a stratigraphic point of view, only the third moment that the genealogist encounters in his excavation work. However, it is configured:

> 'As the meaning and value of the other two - moral and cognitive - and it survives in them. Morality would be, therefore, the continuation of religion, as is knowledge for morality and religion. The ascetic ideal has spread everywhere, but the means to assert itself changes.'(145-146)[27]

Genealogy in Nietzsche's idea is a lowly craft, which reveals the occult of *inventions*: their *origin*, like continuously transforming morphogenesis; the *emergence*, the scene where the forces put themselves at risk and face each other; the phase of *unleashing*, the instant in which the power wants to and then makes its own affirmation, transforming its continued growth, into an irreducible overflow.

It is poetry, in which it is possible to glimpse basic elements for the construction of the genealogical grid of intelligibility.

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[26] 'Those two things, science and ascetic ideal, rest indeed on the same soil – as I have already implied – : namely on identical overestimation of truth (more exactly: on the same faith in the susceptibility of assessment and criticism on the side of the truth […]What does science mean? […] No! – open your eyes! – this 'modern science' is, for the time being, the best ally for the ascetic deal, for the simple reason that it is the most unconscious, involuntary, secret and subterranean! The 'poor in spirit' and the scientific opponents of this ideal have up till now played the some game (by the way, beware of thinking that they are its opposite, i.e. the rich in spirit: - they are not that, I called them the hectics of the spirits). The famous victories of the latter: undoubtedly they are victories – but over what? The ascetic ideal was decidedly not conquered, it was, on the contrary, made stronger, I mean more elusive, more spiritual, more insidious by the fact that science constantly and unsparingly detached and broke off a wall or outwork that had attached itself to it an coarsened its appearance.'

[27] Beyond Resentment and the conscience Nietzsche deals with the third stage – the ascetic ideal. But the ascetic ideal was also there from the start. In this initial sense the ascetic ideal designates the complex of resentment and bad conscience: it crosses the one with other, it reinforces the one with the other. Secondly, it express all the ways in which the sickness of resentment, the suffering of bad conscience become liveable, or rather, are organised and propagated; the ascetic priest is simultaneously gardener, breeder, shepherd, and doctor.

Above all, the analytical role of inventions, *Erfindung*, (Nietzsche 2014, 46) violent interpretations, which impose themselves on the level of knowledge with the law of truth and that in Foucault, as we will see, can be traced back to the idea of discourses. Reaffirming the principle of non-linearity,[28] for Nietzsche (2014, 36) the invention introduces a fracture, a discontinuity about what preceded it (the truth of science as opposed to that of religion). He affirms that extraneousness towards the nature of things. Knowledge is not absolutely inscribed in human nature but arises from the conflict of instincts that underpin and constitute the basis and starting point. In Nietzsche's view of morality, religion and even knowledge can assume the characteristics of artefacts of obscure manufacturing, whose creation is to be found in sordid interests, machinations and human cunning.[29] What then is their origin, the *Herkunft*? Unlike the metaphysical origin (*Ursprung*), origin does not indicate a stable nucleus or communal identity but, as emphasised by Foucault (1980), 'an irreducible multiplicity which leads to the dissociation of the ego such as to deploy a plurality without possibility of synthesis.' (77). Distancing himself from evolutionary theories, indeed, strongly influenced by anti-Darwinism,[30] Nietzsche develops the concepts of *internal morphogenesis*, rather than adaptation, *affirmative transformation*, rather than

[28] In order to have the degree of control over the future, man must first have learnt to distinguish between what happens by accident and what by design, to think causally, to view the future as the present and anticipate it, to grasps with certainty what is end and what is means, in all, to be able to calculate, compute - and before he can do this, man himself will really have to become reliable, regular, necessary, even if his own self-image, so that he, as someone making a promise is, answerable for his own future.
[29] The whole of Nietzsche's work on Genealogy, addresses the issue of violent interpretations, that is the interpretation as an expression of the will to power. A more in depth study is suggested in Schrift, Alan d., Nietzsche and the Question of Interpretation.
[30] Nageli claimed secondary and absolutely marginal influence in adaptation in the evolutionary process, dominated instead by a "formative impulse" agent in "idioplasm" that "forces us to constantly refine morphological character" through a dual process where "increasing morphological differentiation is accompanied by a drastic simplification." For the influence of the studies of Nageli on Nietzsche see Orsucci, A,. Nietzsche's Genealogy of Morals: introduction to reading, p. 40-45.

conservation. It is in these processes that the will to power expresses itself up until unleashing.

But how does this long morphogenesis happen? For Nietzsche (2014) the powers conflicting with each other are continually engaged in tactics of subjection.

> 'The 'development of a thing, a tradition, an organ is therefore certainly not its *progressus* towards a goal, still less is it a logical *progressus*, taking the shortest route with least expenditure of energy and cost, instead it is a succession of more and less profound, more and less mutually independent processes of subjugation exacted on thing, added to these resistances encountered every time, the attempted transformations for the purpose of defence and reaction, and the results, too, of successful countermeasures.' (2014, 51).

The processes of subjection can be observed in association with forms of resistance but with some caution. Resistance can be expressed by the subjugated or by who at that time is subjugating. They are in turn willing to sacrifice themselves just to assert their own strength. Referring to the theory of adaptation of Herbert Spencer, Nietzsche highlights how spontaneous, aggressive, surmounting forces, capable of new interpretations and configurations are willing to even sacrifice themselves in order to expand. It does not concern, therefore only the conservation or prudent, management of itself, but of irresponsible and unlimited expansion. 'We are dealing with *more* than administration.'(2014, 52)[31]

If the source indicates roots entangled from the continuous morphogenesis, the succession of continuous subjections, the *emergence* (*Entstehung*) indicates the final moment of unstable dynamics. This is the moment in which the adversaries define their

[31] 'On the other hand, the pressure of this idiosyncrasy forces 'adaptation' into the foreground, which is a secondary rate activity, just a reactivity indeed life itself has been defined as an increasingly efficient inner adaptation to external circumstances (Herbert Spencer)'. (Nietzsche, 2014, 52).

opposition, and the scene where the forces put themselves at risk and confront each other. In the words of Foucault, who analyses the concept of emergence in Nietzsche:

> 'Emergence is always produced through a particular stage of forces. The analysis of the Entstehung must set out this interaction, the struggle these forces wage against each other or Truth and Method against adverse circumstances, and the attempt to avoid degeneration and regain strength by dividing these forces against themselves [...] Consequently, no one is responsible for emergence; No one can glory in it, since it always occurs in the interstice.'(1980, 84-86)[32]

Genealogy goes in deeply and observes humankind at length, in that soil bathed by blood, history, origins. This is a morphogenesis that Foucault defined as 'the works that repeat the dominated and the dominant indefinitely'. (1980, 86)

No one is excluded. Even the phenomenon of slavery, which Nietzsche *in The Antichrist* (1999) in an unpopular reflection, assimilates into this mechanism. He conjures up a brilliant observation about the genealogical history of humans and the rupture that a slave's gesture would have created in this history. The landlord still expresses immediacy in his domain. There is a spontaneity and pride that Nietzsche (2014) associated to an animal, with the winning of the slave uprising against the lord. In other words, *Umwertung aller Werte,*[33] the biggest revaluation or transvaluation of all values is realised: the elevation of the weak over the strong by Christianity and

[32] As Foucault states: 'Humanity does not gradually progress from combat to combat until it arrives at universal reciprocity, where the rule of law finally replace warfare; humanity installs each of its violence in a system of rules and thus process from domination to domination (1980, pp. 84-86)

[33] Umwertung aller Werte, The revaluation of all values or "Transvaluation" is a philosophical concept elaborated and developed by Niezsche that first appeared in The Antichrist (1895). It is also one of the fundamental principles of Nietzsche's Philosophy. Tranvaluation implies a reversal of values in the name of a new order and a new form of control through morality.

contemporarily, the announcement of the end of humankind itself ‘as if human being were not a goal, but only a path, an episode, a bridge, a great promise.’ (2014, 168)[34]

This issue is delicate but essential to understand the role of genealogy, which this kind of overturning must reveal. *Transvaluation* implies a reversal of values in the name of a new order and a new form of control, which in the case of Christianity and the liberation of slaves, inserts humanity on a path where life is realised in the earthly struggle and stops being the goal. It becomes a bridge in view of a promise, salvation from slavery and at the same time, from earthly life. In this reflection, one can gather the creative and innovative reach of genealogy. It reveals itself as an instrument for contemporary people, for those who are untimely and who look at the obscurity of the present, without adhering to it. It is for those that, through a discrepancy and an anachronism, effect a job of excavation in the origin and only in this way can actualize becoming contemporary, in the concept analysed by Agamben.

As I quote Agamben (2009), whom as I mentioned before does not explicitly refer to genealogy, the contemporary unlike those who place themselves as ‘chronologically indeterminate’ (52) as regards the actual, are those who "also have the singular capacity of putting every instant of the past in direct relationship with itself, of making every moment or episode of biblical history a prophecy or prefiguration of the present". (2009, 53)

It allows us to propose the association of the genealogical contemporary approach in Agamben.

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[34] Nietzsche resumes in *On Genealogy of Moralilty*, the theme of the birth of slave morality by Christianity a form of transvaluation already dealt with in *Beyond Good and Evil (*1973): “the Jews achieved that miracle of inversion of values thanks to which life on earth has for a couple millennia acquired a new and dangerous fascination--their prophets fused 'rich', 'godless', 'evil', 'violent', 'sensual' into one and were the first to coin the word 'world' as a term of infamy. It is this inversion of values (with which is involved the employment of the word for 'poor' as a synonym for 'holy' and 'friend') that the significance of the Jewish people resides: with them there begins the slave revolt in morals. (2014, 118)

> ‘the contemporary is not only the one who perceiving the darkness of the present, grasps physical a light that can never reach its destiny ... "but they are also" ... the one who, dividing and interpolating time, is capable of transforming it and putting it in a relation with other times. He is able to read history in unforeseen ways, to 'cite it’ according to a necessity that does not arise in any way from his will, but from an exigency to which he cannot not respond.’(2009, 53)

Driven by disquiet with respect to an unknown object, as Nietzsche would say, the act of a genealogist is *an act against time*, and thus *on time, for the times to come.* Being untimely, *uncomfortable* when faced with becoming that forks history, it is thus the genealogical approach proposed both by Nietzsche and Deleuze (1992), as we shall see, that transforms itself into a diagnostic analysis that follows different paths. ‘Not predicting, but being attentive to the unknown knocking at the door’ (158) Genealogy presents itself therefore as a philosophical operation that profoundly investigates history to allow the emergence of effective roots against superstitious reconstructions that mystify the genesis. But it is also an exercise in the radicalisation of one’s own knowledge confirmed by a creative statement, views substantiated by knowledge, actualizations of the present. In Nietzsche’s words:

> ‘Go back, treading in the footsteps made by mankind in its great and painful journey through the desert of the past, and you will learn most surely whither it is that all later humanity never can or may go again. And inasmuch as you wish with all your strength to see in advance how the knots of the future are tied, your own life acquires the value of an instrument and means of knowledge. It is within your power to see that all you have experienced, trials, errors, faults, deceptions, passions, your love and your hope, shall be merged wholly into your aim. This aim is to become a necessary chain of culture-links yourself, and from this necessity to draw a conclusion as to the necessity in the progress of general culture. When your sight has become strong enough to see to the bottom of the dark well of your nature and your knowledge, it is possible that in its mirror you may also behold the far-away visions of future civilisations.’ (1996, pp. 204-205)

Undoubtedly the genealogical approach as regards temporal analysis must consider the concept of the eternal return, recurring in Nietzschean works and associated with the concept of *repetition* in Untimely Meditations, of transhuman beings in *Thus spoke Zarathustra* (2005) and *amor fati* (literally from the Latin "love of fate, for destiny") in *The Gaya Science* (1974) where it appears for the first time proclaimed by a demon. Even in this case, it is not possible to delve into the genesis of the concept in all of Nietzsche's work, but it is important to point out the connections and the contribution to the genealogical analysis bringing back the interpretation from Deleuze, who, as we shall see, will make a brilliant actualization in his work.

For Deleuze the Nietzschean eternal return is not a condemnation to eternal compulsion repetition, but the conquest of reality with the identification of being and becoming, in which one expresses and fulfils the will to power. It is the synthesis of present, past and future. The eternal return does not represent the return of the same, but on the contrary of what is different and multiple that is emerging, and that the genealogist must take in consideration as an expression of the will to power. (Deleuze; 1983, 47-49)

Nietzsche's contribution to the Genealogical Grid of Intelligibility

Obviously, Nietzsche's contribution to building the grid of intelligibility does not exhaust in these pages. Diagram1 summarizes the main elements of the grid that arose after reading Nietzsche. These which will be progressively completed with the work of Foucault, Deleuze and Latour.

Grid's elements in diagram 1.

1) Analysis of emergence: the scene where the forces put themself at risk and face each other after the phase of ***unleashing***. The instant in which the power wants to and then makes its own affirmation, transforming its continued growth, into irreducible overflow (***conflicts***);

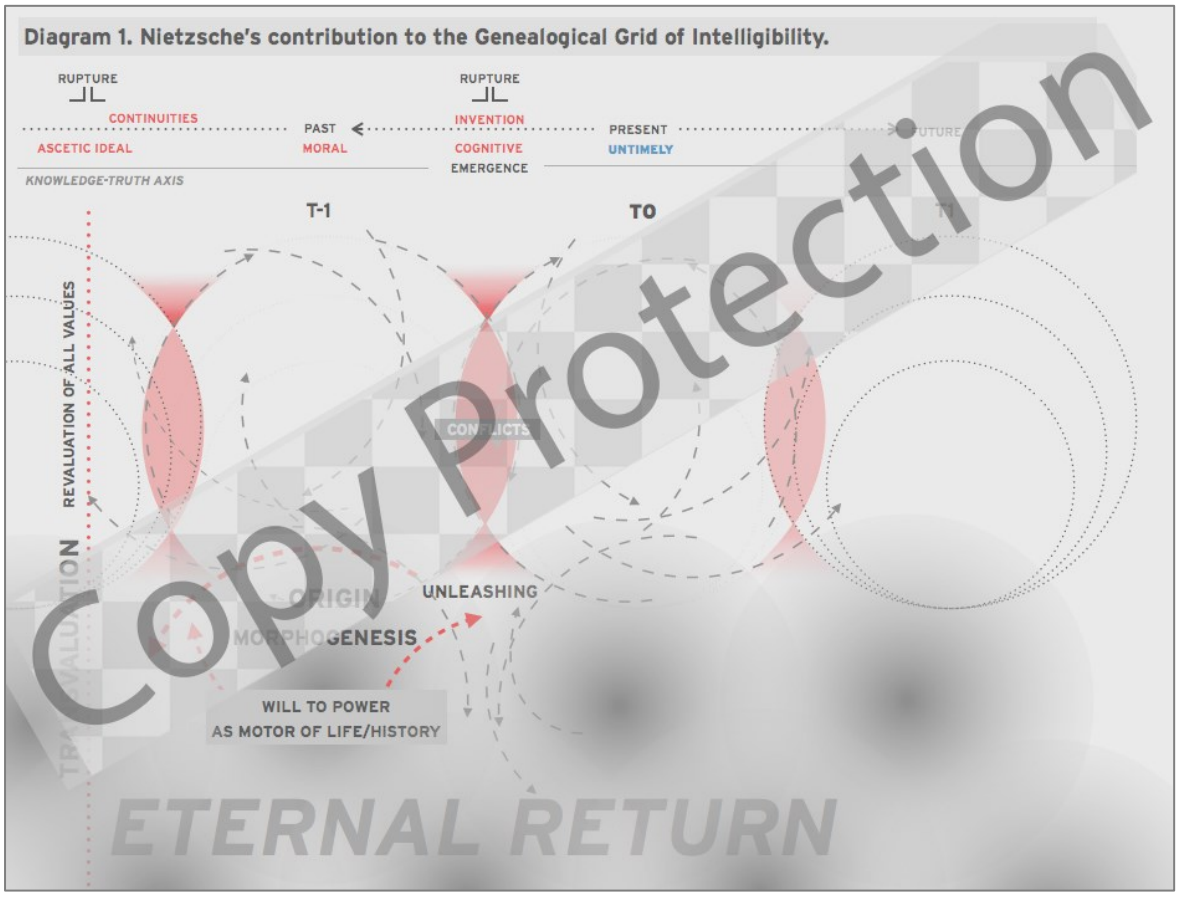
2) The focus on violent *interpretations* – ***inventions*** - as expressions of the *will to power* (motor/essence of life and history, the beating heart of Genealogy) that imposes itself at the level of knowledge with the law of truth (**the knowledge – truth axis**);

3) The stratigraphic investigation of the ***origin*** of these violent interpretations (their affirmative transformation): *invention* because of a long process of ***morphogenesis*** that connects ***cognitive, moral and ascetic ideal level***. (*Origin*: pudenda origo – permanent human prehistory).

4) The search for elements of ***continuity*** that allow *new interpretations* to establish themselves as ***ruptures/fractures*** – discontinuities – and identification of ***transvaluation***. The revaluation of all values without any continuity regarding the past (e.g. the elevation of the weak over the strong by Christianity and contemporarily, the announcement of the end of humankind itself 'as if human being were not a goal, but only a path, an episode, a bridge, a great promise.' 2014, 168)

6) The identification of how much of *different and multiple* is affirming in the returning process (the ***eternal return***).

7) The genealogical exercise of actualization associated with the analysis of transvaluational. This is significant for developing a creative approach strictly connected whit Nietzsche' indication in "to be **untimely'**: the act of a genealogist is *an act against time*, and thus *on time, for the times to come.*



The diagram indicates two main zones: the darkest one represents a long process in which different and multiple forces (different will to power) are constantly struggling for their affirmation, that daily involves dominant and dominates.
The lighter one represents the power cristallisation in institutions and government formes, it is the point in witch knowledge-truth axis crosses the power-knowledge axis. Here we can see *inventions* or *violent interpretations* imposing themselves on the level of knowledge with the law of truth (Nietzsche 2014, 46).

2.2 Foucault and the genealogical power/knowledge connection.

Practices, discourses, dispositives.

It is at this crossroads where historical criticism and philosophical task are to coincide, where the first becomes the active and creative moment of the second, which looks at the genealogy of Foucault placing the issue of power at the centre of the discussion. Carlo Sini (1986) highlights that for Foucault this is an element of continuity with the theme of exclusion analysed by the philosopher in past research (177). That is why Foucault considers genealogy as a new way to interrogate the history of Nietzsche's matrix, through a long process that will actualize the knowledge method hitherto used by the philosopher (*archaeology*) in new interpretive grids capable of giving an account of the *power-knowledge* connection as a cause of considerable *proliferation of discourses* on the body, *practices* related to doing in a given historical period. Whether it concerns mental illness and the psychiatric system, crime and the prison system, or sexuality, it is not the living body that constitutes for Foucault the true object of his research, but, if anything, the establishment of the scientific object, that is the object of knowledge-power that we call the body. In other words, the collection of the discourses that have been produced on the body from the scientific point of view (*èpisteme*).[35] The focus of Foucault's research is the identity of the body that is subjected to the effect of a constitution, which is the epistemic space. Paradoxically, the Foucauldian operation is dematerialise the body, or rather, highlight the process of disintegration of the body inflicted by scientific discourses and by the techniques of subjugation. Techniques that empty the 'living body', as a material constitution, to give

[35] The épisteme is a basic notion of the Foucauldian production (Foucault 1982).

it a fictitious and figural statute, up until no longer differentiating it, ontologically, from knowledge and techniques that invest it until it will not coincide with its own tangible form, subjectivised, devastated and crumbled.

As Foucault in *Nietzsche, Genealogy, History* (1980) writes, the body 'is taken in a series of regimes which shape it. It is broken to the rhythms of work, of rest and celebration; it is intoxicated by poisons – food or values, both habits and moral laws – until it constructs itself in the resistance' (82). The philosopher defines it *the place of Herkunft,* and the place of the origin:

> 'The body – and everything that touches it: diet, climate, and soil – is the domain of the *Herkunft*. The body manifests the stigmata of past experience and also gives rise to desire, failings, and error. These elements join in a body where they achieve a sudden expression, but as often, their encounter is an engagement the pretext of their insurmountable conflict." Synthesising: "The body is the inscribed surface of events (traced by language and dissolved by idea), the locus of a dissociated self (adopted the illusion of substantial utility), and a volume in perpetual disintegration.' (1980, 83)

Notwithstanding the existence of a passage from archaeology to genealogy, which coincides with Foucault's abandonment of the phenomenological approach, there are several elements of continuity with the works that preceded and co-exist with the genealogical elaboration.

Paul Veyne abundantly evidenced the revolutionary aspects of the historical approach of Foucault, perfectly harmonious with the genealogical approach. These are present in the whole philosopher's work, from the Nietzschean urgency. It is by highlighting the error of a historical knowledge that distributes and orders the facts in a straight line of progress that would merely be the result of reason while the facts would be rare and dispersed and strictly correlated with practices. As Paul Veyne (1978) says, Foucault

anticipates practice to reason and acknowledges that reason works by filling the vacuum left by the practices.

> "The term for Foucault's initial intuition is not structure, or break, or discourse: it is exceptionality, rarity, in the Latin sense of the word. Human phenomena are exceptional: they are not ensconced in the plenitude of reason; there is empty space around them for other phenomena that we in our windows do not grasp; what is could be otherwise." (147).

Foucault's contribution to genealogy and to the definition of a grid of intelligibility on the contemporary lay in the famous *circularity between practices and discourses*, so often invoked by Melucci. *Circularity* allows Foucault, in *The birth of the clinic (2003a*), to unearth the epistemological situation which made the creation of the Human Sciences possible (and in medical knowledge) and to start looking at Western knowledge through an approach that investigates it as a discourse. Such discursive practices are deployed from the episteme as concrete discursive productions. Archaeology looks, in fact, to the actual statements (spoken and written) that in their emergence in a field inhabited by other utterances, become exclusive, distinguishing themselves from the others for the relationship that binds them to the subject and connects them to a specific associated field.

In Foucault's words:

> 'Once these immediate forms of continuity are suspended, and entire field is set free. A vast field, but one that can be defined nonetheless: this field is made up of the totality of all effective statement (where spoken or written), in their dispersion as events and in the occurrence that is proper to them. Before approaching, with any degree of certainty science, or novel, or political speeches, or the oeuvre of an author, or even a single book, the material with which one is dealing is, in its raw, neutral state, a population of events in the space of discourse in general. One is led therefore to the project of a pure description of discursive events as the horizon for the search for the unities that form within it.' (1982, 29-30)

The discursive event is, therefore, not a unity belonging to the 'sentence' category. As Foucault emphasizes, it is 'neither entirely linguistic, nor exclusively material.' (97) [36] This concerns a 'function' exercised against several units defining their limits of membership. To be practiced, a statement requires *referentiality* (a principle of differentiation); *a subject* (a position that can be occupied under certain conditions by different individuals); *an associated field* (not the context of formulation but a field of coexistence of other statements); *a materiality* (a statute, rules of transcription, the possibility of use and ritualization). (154)

As Foucault sums up the concept of associated field:

> The associated field is also made up of all the formulations the which the statement refers (implicitly or not), ether by repeating them, modifying them, or adapting them, or by opposing them, or commenting on them; there can be no statement that in one way or another does not re-actualize others (ritual elements in narrative previously accepted propositions in demonstration; conventional sentences in conversation). (1982; 154).

The clinic, with its materiality, can arise only in a given epistemic context, associated with a specific field of other statements (the truth of medical knowledge and science) that differentiates it from other fields (for example religious knowledge) and has specifically stated subjects.

Archaeology, a term Foucault acknowledges as being inherited from Kant,[37] decodes 'in the density of history the conditions of history itself', highlighting the epistemological

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[36] "The statement […] is a function of existence that properly belong to signs and on the basis of which one may then decide, through analysis or intuition, whether they are make sense, according to what the rule they follow one another or juxtaposed, of what they are the sign, and a sort of act is carried out by their formulation (oral or written). (Foucault; 1982, 97)

[37] "I am not concerned, therefore, to describe the progress of knowledge toward an objectivity in which today's science can finally be recognised; what I am attempting to bring to light is the epistemological field, the episteme in which knowledge, envisage apart from all criteria having reference to its rational value or its objective form, grounds its positivity and thereby manifest a history which is not that of its growing perfection, but rather that of its conditions of possibility; in this account, what should appear are those configurations within the space of knowledge which have given rise to the diverse forms of

field, the space in which forms knowledge, not necessarily objective forms, submerge their positivity, and give life to a story, a narration (which does not always coincide with a growing perfection). (1982, 184)

> 'In other words, the archaeological description of discourses is deployed in the dimension of a general history; It seeks to discover that whole domain of institutions, economic processes, and social relations on which a discursive formation can be articulated; it tries to show how the autonomy of discourse and its specificity nevertheless do not give it the status of pure ideality and total historical independence; what it wishes to uncover is the particular level at which history can give place to define types of discourse, which have their own type of historicity, and which are related to a whole set of various historicities.' (136-136)

The analysis of a discursive formation conducts to the detection of specific forms of affirmations that concern the management of scarce resources and the object of a struggle. (1982, 184)

Archaeological and genealogical works are not in opposition. In fact, as Sini (1986) emphasised referring to Archaeology: 'The emergence of a statement is linked to a numerous intertwinement of conditions, constituted by a historical and epistemological threshold and within it, by the uniqueness of a determined 'context of material institutions'. (121)

Clinic, prison and university, as I will show, are vital fields to the genealogical analysis. The theme of the institutional context is widely explored in *The order of Things* (Foucault, 2002a). A work that incorporates Foucault's inaugural lecture at the Collège de France (December 1970), and which also represents the fundamental work in which the question of the relationship among discourse, truth and power at the base of the genealogical approach is raised. In this work the fulcrum remains discourse, as it is

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empirical science. Such an enterprise is not so much a history, in the traditional meaning of the word, as an archaeology." (Foucault; 1982 Prefase, XXII)

produced in society, and how this production is controlled, selected with as power objective. However new analytical aspects are introduced such as the 'great edifices that distribute speakers among the different types of discourse, and which appropriate those types of discourse to certain categories of subject.' (Foucault; 2002a, 227)[38]

Flanking the medical and judiciary system, the education system and the university. The latter is that big building where discourse continues to be produced through the affirmation of disciplinary knowledge. Moving on to the Nietzschean critical work, Foucault identifies the analytical categories – dispositive, political technology, microphysics of power - that render justice to the dynamics of subjugation and repression and which will be studied in depth in the three successive texts: *Discipline and Punish: The Birth of the Prison* (1975), '*Society must be defended*'(1997) [39] and *Power/Knowledge* (1980).[40] Three explicative texts of genealogical research on power, preparatory to the essay on Nietzsche and genealogy, particularly valuable for the reading of the university system and the discourses with which universities self-legitimise through prophecies based on the knowledge-power connection.

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[38] Every educational system is a political means of maintaining or of modifying the appropriation of discourse, with the knowledge and the powers it carries with it. I am well aware of the abstraction I am performing when I separate, as I have just done, verbal rituals, 'fellowships of discourse', doctrinal groups and social appropriation. Most of the time they are linked together, constituting great edifices that distribute speakers among the different types of discourse, and which appropriate those types of discourse to certain categories of subjecti. In a word, let us say that these are the main rules for the subjection of discourse. What is an educational system, after all, if not a ritualization of the word; if not a qualification of some fixing of roles for speakers; if not the constitution of a (diffuse) doctrinal group; if not a distribution and an appropriation of discourse, with all its learning and its powers? What is 'writing' (that of 'writers') if not a similar form of subjection, perhaps taking rather different forms, but whose main stresses are nonetheless analogous? May we not also say that the judicial system, as well as institutionalised medicine, constitute similar systems for the subjection of discourse?" (Foucault; 2002a, 227)

[39] Lectures at Ul le College, France (1975-76)

[40] Selected Interviews and Other Writings 1972-1977

In *Discipline and Punish*, Foucault develops a lucid analysis of a deep breach occurring on the values level, comparable to the Nietzschean transvaluation, which emerges with the victory of the slaves over the lord. The body leaves space to the soul with the new practices of punishment, which are dissolved in techniques of power. (Foucault; 1980) Under the humanization of punishment, we find all those rules that authorize, or rather, demand, "gentleness" as calculated economy of power to punish. But this also requires a shift at the point of application of that power,

> 'No longer the body, with the ritual game of excessive suffering and resplendent signs in the ritual of torture; the spirit, instead, or rather a game of representations and circulating signs, discreetly but with necessity and evidence, in the spirit of all. No longer the body, but the soul, said Mably.'(Foucault; 1995, 16)[41]

And it is clear what the term 'body' means: the correlative of a *technique of power*. The humanization of the penitentiary system (18th century) introduces a reorganization of the Criminal Justice supported by a network or dispositive of knowledge, which replaces the exhibition of the body as a trophy and a symbol of Justice, a 'penalty of the incorporeal', extended to the care of the soul which corresponds to an extension of power. In other words: the graft onto the practices of the justice of scientific knowledge. The objective of power, writes Foucault, 'is no longer the body, it is the soul.' (1995; 19, 27, 51, 55)

With the emergence of the disciplinary dispositive, the soul is consigned to psychology, the new detainer of investigation and truth that while maintaining the linguistic similarity (soul psyche), changes the conception. What emerges is a genealogical narrative of the soul, whose conception changes with the modification of the

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[41] The expiation that once rained down upon the body must be replaced by punishment that acts in depth on the heart, the thoughts, the will, the inclination. Mably formulated the principle once and for all: "punishment, if I may so put it, should strike the soul rather than the body" (Mably, 1975; 326)

relationship that the power establishes with the body and the succession of regimes of knowledge.[42] (Foucault; 1995, 27, 51, 55)

Political technology is intended as the combination of the means of knowledge and dominion, which, in an epoch and in a given society, invests the lives of subjects at a reticular level. It does not only concern the contract (legal discursive level) nor even violence (to the maximum extent of war). It is but a modality, which joins technique and knowledge that silently penetrates in every area of human relations, forming a reticular structure.

As Foucault sums up: ‘But the body is also involved in a political field; power relations have an immediate hold upon it; they invest it, mark it, train it, torture it, force it to a carry out tasks, to perform ceremonies, to emit signs.’(1995, 25)

This subjection is not obtained solely by instruments of violence or by ideology; ‘it may very well be directly physical, play force against force, fixate on material elements, and yet not be violent; it can be calculated, organised, technically addressed, it can be subtle, using neither arms nor terror, and yet remain in the physical order.’ (1995, 25)

This means that there may be a 'knowledge' of the body that is not exactly the science of its functioning but a lordship of its forces which is stronger than the capacity to defeat. This knowledge and this lordship constitute what could be called political technology of the body. It concerns in some way, a *microphysics of power* that the apparatuses and institutions operate and ‘whose field of validity is situated, in a sense, between these great functioning and the bodies themselves with their materiality and their forces.’ (1995, 26)

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[42] "The history of the 'micro-physics’ of the punitive power would then be a genealogy or an element in a genealogy of the modern soul. (Foucault; 1995, 29)

With the concepts of political technology and microphysics of power, what emerges in Foucault's analysis is the concept of *dispositive* as defined only subsequently by the philosopher. We can understand this concept considering it as the structure that functions based on political technology. Despite going beyond the intentionality of the individual actors, dominant and dominated, it assumes the nature of anonymous strategic rationality and which controls, manages and coordinates the forces towards an increasingly widespread subjugation. The work of Foucault in the 1970s is dedicated to the analysis of the processes of subjugation – the ways in which Westerners have come to define themselves as a *subject* - by knowledge-power articulation. This is the way in which Foucault interviewed in 1977 under the title Le Jeu de Michel Foucault (2001) will define dispositives/apparatus of subjectivity:

> "That which I try to identify with this name is primarily, an absolutely heterogeneous collection that involves discourse, institutions, architectural structures, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions, in short: as much the said as the unsaid, these are the elements of the dispositive. The dispositive itself is the network that is established between these elements." (2001, 299-300)

One must, therefore, identify precisely "the nature of the bond that can exist between these heterogeneous elements in the dispositive. ‘In short, between these elements, discursive or not, there is a kind of game, of changes of position, of modifications of functions that can, themselves also be, very different.’ (2001, 300)

If it is true that the dispositive is the network that combines all these elements, it is also true, as noted by Amos Bianchi (December 2013/April 2014), that dispositives are always *multiple* and this explains why Foucault introduces the criterion of the genesis of

the dispositive as a form in response to an urgency, tracing a substantial difference with some Marxist theories.[43]

In Foucault's words:

> ‘As dispositive I mean is a specific formed, let’s say, that, at any given moment in history, it had a great function in responding to an urgency. The dispositive has therefore a dominant strategic function (...) concerning the dispositive; I am faced with a problem from which I have not yet fully surfaced. I said that the dispositive was of an eminently strategic nature, which implies that it concerns a certain manipulation of correlations of power, in a rational and concerted action, in these correlations of power, it is a formed that can both to develop them in such a direction, either, to block them, or to stabilize them, utilize them’. (2001, 62)

Foucault also states that: ‘The dispositive is always then enrolled in a power play, but also always connected to one or some limitations of knowledge, that are born there but, at the same time, condition it. Synthesising: ‘This is the dispositive: the strategies of the correlations of power that support types of knowledge and are supported by them.’ (2001, 62)

In the representation that Deleuze (2007a) elaborates on the Foucauldian dispositive, what emerge are both the centrality of power in its relationship to knowledge, and the manifold nature of the dispositive. I will come back to this because it contains extremely valuable visual suggestions for the formulation of the grid of intelligibility. As summarised by Deleuze himself:

> "But what is an apparatus? First of all, it is a skein, a multi-linear whole. It is composed of lines of different natures. The lines in the apparatus do not encircle or surround systems that are each

[43] As Bianchi sums up: “…you do not have a dispositive, but always a plurality of them (...)Foucault introduces the criterion of the generation of the dispositive (…) The dispositive is formed as a response to an urgency (…)They are different responses to different urgencies, and although it is possible that there is, at any given moment, a certain homogeneity among them (homogeneity that, on a theoretical level, Foucault called épisteme), the correct approach is to look at the individual dispositive, to dissect it from the inside, to see the dynamics of knowledge and power within it, and then build relationships with other dispositives (…)The dispositives are numerous, and there is no absolute sovereign or central government managing them. (December 2013/April 2014)

> homogeneous in themselves – the object, the subject, language, etc. But follow directions, trace processes that are always out of balance, that sometimes move closer together and sometimes farther away. Each line is broken, subject to changes in direction, bifurcation and forked, and subjected to derivations.
> Visible objects, articulable utterances, forces in use, subjects in position are like vectors or tensors. [...] The first two dimensions of an apparatus or the ones that Foucault first extracted are the curves of visibility and the curves of utterance. [...] Thirdly, an apparatus contains lines of force. One might say that they move from one single point to anodic r on the previous lines. In a way, they "rectify" the previous curves, draw tangents, surround the paths from one line to another, operate a to-and-fro from seeing to speaking and vice versa, acting like arrows that constantly mix words and things without ceasing to carry out their battles [...] It is the "dimension of power."(Deleuze, 2007, 159)

The dimension of power introduced by Foucault is absolutely revolutionary compared to traditional representations. First, the power is not, a property/appropriation, but a strategy made up of tactics, manoeuvres, and functions. It is not a privilege, inherited or conquered, but a network of relationships that are always in operation and activities (as the morphogenesis in Nietzsche made of affirmative transformations). Therefore, power functions through a reticular organization that invests dominant and dominated, imposes itself on them, and through them. (Foucault; 1997, pp. 253-254)

Power does not ascribe itself only to the area of law. This would be impoverishing and limitating. Undoubtedly, law is a fundamental manifestation of power. It is used by power as a code to legitimize itself, but it does not exhaust the power extension that is active at a microphysical level. Above all in the modern West, it operates on the basis of normalization and not through the law, on the basis of control and not through punishment. In general, it operates through forms that go beyond the State and its apparatuses. Thanks to this reticular nature, Deleuze adds ‘power is local because its never global, but it is not ... localised because it is diffuse.’ (1988, 35)

Other analytic element, fundamental for genealogy, is the attention placed by Foucault on the individual, or subject. On this attention lies the idea that power is not something

that occurs from the outside, and which modifies the original essence of the subjects. On the contrary, as Foucault sums up: "individuals are an effect of power and at the same time, or precisely insofar in which, individuals are an effect of the power, they are the connecting element of the power. The power passes through individuals who have constituted it'. (Foucault; 1997, 33)

Last but not least: the description of power cannot be limited to a list of negative effects: it "excludes", it "represses", it "censors", it "abstracts", it "masks", it "conceals". Power produces: 'it produces reality, it produces domains of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production.' (Foucault; 1995,194)

This is a point in which Foucault highlights the power-knowledge connection: 'the subject who knows, the objects to be known and the modalities of knowledge must be regarded as so many effects of these fundamental implications of power-knowledge and their historical transformations.' (1995, 31)

As Foucault sums up:

> 'it is not the activity of the subject of knowledge that produces a corpus of knowledge, useful or resistant to power, but power-knowledge, the processes and struggles that traverse it and of which it is made up, that determines the forms and possible domains of knowledge.

In short, the question *'How did modern people come to define themselves as subject?'* could also be translated as *'Under what regimes of truth do we define ourselves?'*

Power and knowledge imply each other. There is no form of power without a correlative constitution in a field of knowledge. In fact, with the emergence of a form of power, we witness the disappearance of previous knowledge, which is subjected and disqualified by new knowledge. Therefore, it is essential in any genealogical analysis to

observe the *geography/mapping of knowledge* that at any given time disappears due to the emergence of other forms of knowledge. I would add that what remains of previous knowledge serves as leverage for new knowledge to succeed. Exemplary on this point is the photograph that Foucault takes of the affirmation of disciplinary knowledge in '*Society must be defended*'.[44] This is a genealogical study and a prelude to *Power/Knowledge.* In this work Foucault stresses the genealogical urgency to make subjected knowledge arise 'against the effects of power centralisers linked to the establishment and to the functioning of a scientific discourse'. (1997, 9) In the next chapter we will address this extraordinary passage dedicated to the affirmation of disciplinary knowledge through the great Western university system which, in scavenging the system of the Middle Ages, subjugates different types of knowledge, and participates in a great dispositive to which utterances and new political–the national State and economical– capitalism apparatuses belong. (1997; 167-181)[45]

The differences among discourse, enunciate and dispositive should be clearer.

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[44] 'You can see that this activity, which we can describe as genealogical, is certainly not a matter of contrasting the abstract unity of theory with the concrete multiplicity of the facts.[...]It is a way of playing local, discontinuous, disqualified, or non legitimised knowledges off against the unitary theoretical instance that claims to be able to filter them, organize them into a hierarchy, organize them in the name of a true body of knowledge, in the name of the rights of a science that is in the hands of the few. Genealogies are therefore not positivistic returns to a form of science that is more attentive or more accurate. Genealogies are, quite specifically, anti sciences. [...]That is not what they are about. They are about the insurrection of knowledges. Not so much against the contents, methods, or concepts of a science; this is above all, primarily, an insurrection against the centralizing power-effects that are bound up with the institutionalization and workings of any scientific discourse organised in a society such as ours. […] Genealogy has to fight the power-effects characteristic of any discourse that is regarded as scientific.'(Foucault; 1997, pp. 8-9)

[45] That is where Foucault identifies how, from the late 18th century, the western university system found legitimation in the idea that knowledge and truth can never be found on the side of violence, disorder and war. An idea that was to sustain the myth of the triumph of reason, enlightenment and progress over ignorance and war, and which would accompany the substitution of Philosophy – in its role of organizational system that allowed knowledge to communicate with one another – with Science. An idea that supports the disciplinarization of knowledge, the process that subjugates technical knowledge (plural, polymorphous, multiple and dispersed, based on technological knowledge and its secret) to a disciplinary system. (1997, pp. 167-181)

History can be read genealogically, like the succession of discourses whose affirmation implies the constitution of a given power-knowledge dispositive, whose power-knowledge connection can be accomplished through technical specifications, institutions, categories of people. Thus the disciplinary technique carried out by prisons, hospitals and schools between the end of the eighteenth and the beginning of the nineteenth century finds its legitimacy in affirmation of the scientific disciplinary discourse. To grasp the discursive implications, and thus the associated field of utterances that differ from others, we must observe the practices. They are a methodological indication. In the specific case of disciplinary discourse, practices such as registration, examinations, writing, archiving, correspond to the individual's entry into the field of knowledge that was first occupied by the species. (Foucault; 1995) [46] With what we might call the "epistemological unlocking of the sciences of the individual," a new knowledge on bodies affirmed itself. Foucault's genealogy research on sexuality (1988), on the formation of the "sexual dispositive," is exemplary. It starts from the question *How has an anonymous practice such as sex become the subject of a precise knowledge, that starting from the eighteenth century investigates, examines and classifies it (nosography)?* This is a recurring theme present also in the text *Power/Knowledge*, where the question of power is explored insofar as its lines of

[46] These small techniques of notation, of registration, of constituting files , of arranging fact in columns and tables that are so familiar to us now, were of decisive importance in the epistemological 'thaw' of the sciences of the individual. One is no doubt right to pose the Aristotelian problem: is a science of individual possible and legitimate? A great problem needs great solution perhaps. But there is the small historical problem of the emergence, towards the end of the eighteenth century, of what might generally be termed the 'clinical' science; the problem of the entry of the individual (and no longer the species) into the field of knowledge; the problem of the entry of the individual description, of the cross-examination, of anamnesis, of the 'file' into the general functioning of science discourse…one should look into these procedures of writing and registration, one should look into the mechanisms of examination, into the formation of the mechanism of discipline, and of new type of power over bodies. Is this the birth of the science of man? It is probably to be found in these 'ignoble' archives, where the modern play of coercion over bodies, gesture and behaviour has its beginnings (1995, pp. 190-191)

strength are aligned with those of knowledge, determining a strategic role of the object being analysed within the dispositive.

Foucault (1980) welcomes the Nietzschean analytical concept 'Erfindung', *invention*, as a cardinal element of genealogy. The genealogist needs to observe the *eventualisation*, the event, instead of the apocalypse, based on the metaphysical conception of history. He or she must focus on that singularity of every happening obscured by the light of the final moment, which in its essence of rupture, something that was "not necessary" but that found the conditions of possibility or of emergence. (Foucault; 1980, 54)

The body, as we have seen, as the Herkunft space on which the will to power expresses its violence in continuous morphogenesis. The 'body' as the stigma of history on which the practices of the episteme unfold and on which the dispositives of power operate.[47] But also the body where resistance is read, the means by which the subject escapes from the determinations of the episteme, and which, in the case of the sexuality dispositive, expresses itself through the pursuit of pleasures. (1988b, pp. 3-9) The body, as a matrix in constant transformation, and its strategies of resistance, represent for Foucault, the fundamental elements of genealogical observation that will keep the philosopher busy until his demise, after having elaborated the concept of the *care of self*:[48] That is a form of counter-conduct that, unlike the body reduced to sex-desire (receptive capacity of the

[47] The purpose of Foucault's research is to demonstrate how the power devices articulate directly on the body and show how the biological and historical element are placed along a growing complexity that coincides with the development of modern technologies of power.

[48] A major theme that emerges in Foucault's final volumes of The History of Sexuality and his lectures at the Collège de France is the ethical obligation to care for oneself. Foucault certainly claims in both those volumes that the care of self is foundational to ancient ethics but curiously, and despite his titling of the third volume The Care of the Self, he does not provide significant discussion of the care of self in its generality. Yet his final three lecture courses at the Collège de France attest to the fact that not only did he have a definite view about the care of the self, it is central to the history of philosophy and critical philosophy that he articulated at the end of his life. This history emphasizes the integral relation between the care of self and the concern for truth, notably on display in the practice of parrhesia (frank-speech), as its central mode of expression. Internet Encyclopaedia of Philosophy.

power-knowledge dispositives), expresses its affirmative capacity in opposition to the power/knowledge dynamic. Deleuze (1988) explains well these dynamics using the term *diagram*.[49] A diagram can be defined in several and interlocking ways. It is an abstract machine in which we can read the *cartography of the forces in opposition* and their relationship, their intensity, their primary and not localised links.

As Deleuze sums up:

> 'It is the presentation of the relations between forces unique to a particular formation; it is the distribution of the power to affect and the power to be affected; it is the mixing of non-formalised pure functions and pure unformed matter'. (Deleuze; 72-73)

Deleuze, as well as Foucault, invites us to observe not so much the war, confrontation and conflicts, considered by the monumental history (criticised by Nietzsche), but the 'punctual and disseminated struggles,' that 'multiplicity of local, unpredictable, heterogeneous resistances'. In other words, a silent war, made of transformations and continuity that allows new discourses and dispositives of power to establish themselves. An essential element for genealogical analysis and for the construction of the grid of intelligibility is, therefore, the identification of these *continuities that allow the discontinuities to affirm themselves and to emerge in history*. An example is the affirmation of the modern State that, in Foucault's genealogy reading (1997), finds continuity in the sovereign right and in the ecclesiastical pastoral power, in those techniques which are simultaneously *individualizing* and *totalizing*, actualised by the new subject (the modern State).

[49] 'There is no diagram that does not also include, besides the point which it connects up, certain relatively free or unbound points, points of creativity change and resistance' and thus through the 'style' of the struggle in each age, we can understand the succession of diagrams or the way in which they become linked up again above and beyond the discontinuities'. (Deleuze; 1988, 44)

That is not all. The philosopher introduces the concept of bio-power, a form of power in its radical transformation that finds its two principal applications in Western society. In other words, disciplinary dispositives and the corresponding processes of individualization of the body rendered machine, fragmented by discipline and subjugated by forms of effective and economic control. On the other hand, the processes of totalisation that Foucault (2001) calls 'bio-politics of the population' and which looking at the body as 'body-species', find their efficacy in statistics as practices of control such as proliferation, birth and mortality, health, lifespan, longevity with all the conditions that may make them vary are controlled by classification practices.[50] In the description of the essential character of this power, one can observe an example of transvaluation comparable to that described by Nietzsche regarding the rebellion of the slave:

> 'For millennia, man remained what he was for Aristotle: a living being with the additional capacity for political existence; modern man is an animal whose politics places his existence as a living being in question.' (Foucault; 1990a, 143)

With the concept of bio-politics or bio-power, Foucault expresses a genealogically creative moment where the analysis becomes a vision of the future. In other words, gaze leaps towards progressive rooting itself in technologies and knowledges which will ensure an increasingly extended and always more capillary action of the power. At the same time, it implies the deployment of generalizing strategies of subjectivation. Furthermore, the genealogical investigation of bio-power, and the anatomical-politics of

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[50] Referred to individualization processes, Foucault describes those forms of enhancing individual attitudes while at the same time extorting its forces, the parallel growth of its utility or docility, its integration into effective and economic control systems. Referred to the totalization processes, the philosopher indicates that modality of generalization of the individual who is considered on the basis of statistics of proliferation, birth and mortality, level of health, lifespan, longevity with any conditions that make it vary. (2001)

the human body will allow Foucault to move the analysis to the category of *government*, surely a versatile practice of power. As Napoli points out (2004),[51] the most adequate way to describe that global activity of conduction of the channels which the Western State has absorbed by elaborating the legacy of pastoral power. Furthermore, the genealogical investigation of bio-power, the anatomical-politics of the human body, will allow Foucault to move the analysis to the category of 'government'. This surely guarantees a more versatile practice of power. Government is the most adequate category to describe that global activity in conducting people, which the Western State has absorbed by elaborating the legacy of pastoral power.

The strategies are therefore analytically effective, a genealogical principle, which renders power intelligible in its reticular practice involving dominant and dominated. The subjectivity, which is performed in the complex of practices that Foucault (seminary 1988) calls 'techniques of the self',[52] is nothing more than the necessary response of the subject to the techniques of subjugation. It is the way in which the individual's power to act is exercised upon himself. Pedagogy, rules of conduct, spiritual direction, prescription of certain models of life, etc. could be read as techniques of subjugation. (1988, 99)

The creative aspect of genealogy lies in the *problematization* of the present, a philosophical attitude, which directs the philosopher towards history and elevates it as a privileged object of investigation. The first great mind to problematize the actual

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[51] As Napoli writes precisely: 'the government is a versatile practice able to illuminate a rich range of situations; these range from circumscribed relationships such as those between father and family, between master and disciple, between priest and faithful, between doctor and patient, between supervisor and recluse, between the subject and their own soul to reach that broader and more inclusive growth that regards the government of a territory and a population: the central government of the state over society is only the synthetic form and exponential of those other grades themselves autonomously intelligible, in which the praxis of government is materialised.' (2004)

[52] M. Foucault, Technologies of the Self, a seminary with Michel Foucault, edited by Luther H. Martin Huck Gutman Patrick, H. Hutton Tavistock Publication, 1988.

present was Kant. Foucault analyses, in particular two genealogical texts written by Kant, central to the genealogical reflection: *An Answer to the Question: What Is Enlightenment? (1784)* and *The Conflict of the Faculties* (1992). Unlike Kant, who circumscribes the interrogation on the present and therefore on philosophy itself which when investigating it, investigates itself, (reflexively as Melucci would say), Foucault dilates the gaze. He associates this critical attitude of the modern subject (to which Kant refers) to the Greek's own attitude,[53] which becomes preparatory for the exercise of the care of self. As Napoli writes, with the *problematization* the philosopher 'starts and realises ethics.'[54]

The creativity of the genealogical vision in Foucault goes beyond apocalyptic visions. If archaeology does a job of interrogating history on the level of discourse, in their rarefaction, dispersion (without activating the principles of unification), genealogy, as Di Marco suggested, demonstrates 'the emergence of singularity within the positivity', thus their genesis. (1999; 144) The *problematization* demonstrates contingencies and the fragility of the contemporary subject, but also its potential directions and

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[53] En référant au texte de Kant, je me demande si on ne peut envisager la modernité plutôt comme une attitude que comme une période d'histoire. Par attitude, je veux dire un mode de relation à l'égard de l'actualité; un choix volontaire qui est fait par certains; enfin, une manière de penser et de sentir, une manière aussi d'agir et de se conduire qui, tout à la fois, marque une appartenance et se présente comme une tâche. Un peu, sans doute, comme ce que les Grecs appelaient un êthos". M Foucault, Qu'est-ce que les Lumières? (What is Enlightenment?), cit., in Dits et écrits II. 1976-1988,
cit., pp. 1386 -1387.

[54] Once again, a text of Napoli is enlightening: "in the care" lies "that human way of being specific which foreshadows the possibility of every experience, whether cognitive or practical" (p. 263); in this way, the constitution of subjectivity, the "becoming subject" of the subject, "was born in this original void of theoretical knowledge, where the techné directs learning (mathesis) and the act of putting one self in a position opens up the possibility of each experience", in this way, "the philosophical ethos that Foucault researches in antiquity has an illuministic range that renders it indispensable in the present time. [...] the classical ethos had projected the subject on the frontier between necessity and contingency, and thus problem of "historical ontology of ourselves was posed as historical and practical proof of the limits that we can overcome, and therefore of work of ourselves on ourselves as free beings." (2004, p. 273)

transformations towards other and new subjectivities or ontological and ethical potentials of the actual subject towards new forms of subjectivity.

The *problematization,* the suspicion about the present, is therefore genealogically for Foucault, the initial dimension of the investigative process that allows one to undertake the work of excavation in the past and start work on the future, actualizing it, seeing it creatively. As Deleuze (1992) recollects 'What Foucault saw as the current or the new, was what Nietzsche called the untimely, the "non-current", the becoming that splits away from history, the diagnosis that relays analysis on different paths. Not predicting, but being attentive to the unknown knocking at the door.'[55]

At this point, Nietzsche's statement regarding genealogy is clearer. As far as metaphysics are concerned it does not conceal the material it uses and precisely for this reason accomplishes an inferior job, excavating in the substratum of thought, revealing the millenary proliferation of errors that are behind every truth. 'All that is straight lies.' says the dwarf to Zarathustra *'*All truth is bent*,* time itself is a circle'. (2005, 184) Even 'reflexive research' would risk bending on itself posing the problem of the active nature of the observer engaged into observed knowledge processes.

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[55] Deleuze continues affirming: 'Nothing reveals this better than a fundamental passage from The Archeology of Knowledge (II, 5) that applies to all his work: Analysis of the archive therefore includes a privileged area: it is both close to us and different from our current time. It is the edge of time that surrounds our present, overlooks it and indicates its alterity; the archive is what, outside of us, delimits us. The description of the archive unfolds its possibilities (and the mastery of its possibilities) starting with discourses that have just stopped being ours; its threshold of existence begins with the break that separates us from what we can no longer say and what falls outside our discursive practices; it begins with the outside of our own language; its place is the distance from our own discursive practices. In this sense it can serve as our diagnosis. Not because it would allow us to draw a portrait of our distinctive traits and sketch out in advance the aspect we will have in the future. But it releases us from our continuities; it dissipates the temporal identity where we like to look at ourselves to avoid the ruptures of history;' (Deleuze ; 1992, pp. 346-347). Deleuse still adds: 'It breaks the thread of transcendental teleologies; and while anthropological thought would examine the being of humans or their subjectivity, it exposes the other, the outside. Diagnosis in this sense does nor establish the recognition of our identity through the play of distinctions. It establishes that we are difference, that our reason is the difference between discourses, our history the difference between times, our self the difference between masks.' (Deleuze ; 1992, pp. 346-347).

He or she could exit but only on condition of associating a job of excavating in the past that would reduce the risk of flattening onto the present and the danger to fall in new methodologisms. Therefore, Melucci invoked reconsidering circularity practices/discourses in the Foucauldian sense. In other words, it is a way to reduce the methodological risks in researchers that are searching for a depth where the essential truth lies (What is then the truth between observer and observed?). Genealogically it is known that 'everything which is on the surface' is traversed by fractures. As Nietzsche writes in *The Dawn of Day*, 'be radical thinkers, who go to the root of one thing, that which has much more value than descend into its depths.' (1924, 220)

The question of reflexivity is taken into consideration, even if it is put in other terms, both to Nietzsche and to Foucault. Respectively they delineate the analytical and diagnostic role of genealogy as far as philosophy is concerned. Genealogy is not exhausted in history but represents *an exercise and a propaedeutic of seeing*, the incessant questioning of one's own prehistory "the possibility of doing, in the actual movement of one's knowledge, one's own genealogy". (Foucault; 1980, 57) This dual critical dimension (philosophy and history) would allow the genealogist to have the righteousness invoked by Nietzsche with relation to philosophy steeped in mythology or superstition. In this sense, genealogy does not position itself as superior in terms of rationality. By superstition, naive attitude is intended as the one adopted by philosophy, which does not contemplate in the consideration of results, the fundamental and decisive weight of its own analytical tools. Far from being irrational, genealogy is a ceaseless examination that places reason itself under observation, its operations and its origin, it dissociates from it and it moves with suspicion: 'every day', warns Nietzsche (1924), 'you also have to move a war campaign against yourself' (201) that does not allow the lightness of believing the achieved results. This does not mean falling into the

spiral of reflexivity or into doctrinal ideologies. On the contrary, it means being aware that which is created can also be analytically destroyed. In Nietzsche's words: 'Just as soon as a philosophy begins to believe in itself', forgetting that within it blows 'the more spiritual will to power', it unknowingly 'has also drafted its own act of death.' (2002, 14.)

As Napoli (1997) synthesizes on the approach suggested by Foucault 'it is in the disquietude of the possibility more than in the serenity of certainty, that critique finds its reason for being.' (18) The truth is thus target and criterion of genealogical critique. Far from enveloping itself in analysis, genealogy, after having situated the *problematization*, demonstrates its effectuality, a process concretely illustrated by Foucault with the visualisation of self-care, where the philosopher practices a kind of 'fiction historique': provoking interference between our reality and what we know about our history. That is done so that this interference can produce real effects on our present history. (2001) [56]

Foucault's contribution to the Genealogical Grid of intelligibility

The grid of intelligibility that arose after Foucault's reading integrates and expands the analytical categories evidenced with Nietzsche focusing on the practices-discourse circularity.

Grid's element in Diagram 2.

1) To observe the ***emergence of new enunciative practices*** - neither only linguistic nor just material *(e.g. in the* disciplinary discourse, practices such as laws, registration,

[56] About fiction-historique: "De provoquer une interférence entre notre réalité et ce que nous savons de notre historie passée. Si je réussis, cette interférence produira de réels effets sur notre histoire présente. Mon espoir est que mes livres prennent leur vérité une fois écrits, non avant." M. Foucault, Foucault étudie la raison d'État (Foucault examines Reason in Service of State Power), Campus Report, 12e année, n° 6, 24 octobre 1979, in Dits et écrits II. 1976-1988, p. 805.

examinations, writing, archiving, correspond to the individual's) - enter the field of knowledge by generating an associated field: a population of discursive events.

2)To identfy the quality of **the associated field**: the relationship between different enunciative practices that determines their reciprocal coexistence, nearing them to each other and differentiating them/distinguishing them from other enunciative practices, making them exclusive (e.g. modern state with capitalism and science).
3)To individualise the subjects legitimased by enunciative practices in the production and in the application of **power techniques**: such as institutions (the great edificies), authorities, social/political cathegories.

4) To individualise which field of knowledge (èpisteme) connects the associated field to power techniques (***the knowledge-power axis***): which ***discourse*** legitimizes a power ***dispositive*** that silently penetrates in every area of human relations, forming a reticular structure, the ***microphysics of power*** (practices, rituals, facts that characterises the *silent war* between individuals, envolved dominants and dominated).

5) the **dispositive**: it is the strategy of correlations of power that supports types of knowledge and is supported by them. It is the network that combines all the elements, a totally heterogeneous collection that involves discourse, institutions, architectural structures, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions. Focusing on the category of ***government*** (a surely versatil practice of power) that global activity in conducting people.

6) To *problematize* the present observing which ***continuities allow discontinuities to affirm themselves and to emerge in history*** (e.g. the affirmation of the modern State that finds continuity in the sovereign right and in the ecclesiastical pastoral power, in those techniques which are simultaneously *individualizing* and *totalizing*).
The *problematization,* the suspicion about the present, is therefore genealogically for Foucault, the initial dimension of the investigative process that allows the philosopher to undertake excavation the past and start working on the future, actualizing it, seeing it creatively. Some elements of this analysis process are:

- ***mapping the geography of knowledges***: which are the knowledges that survive (their provenience), which are the ones that disappear and the new ones that enter in the associated field.

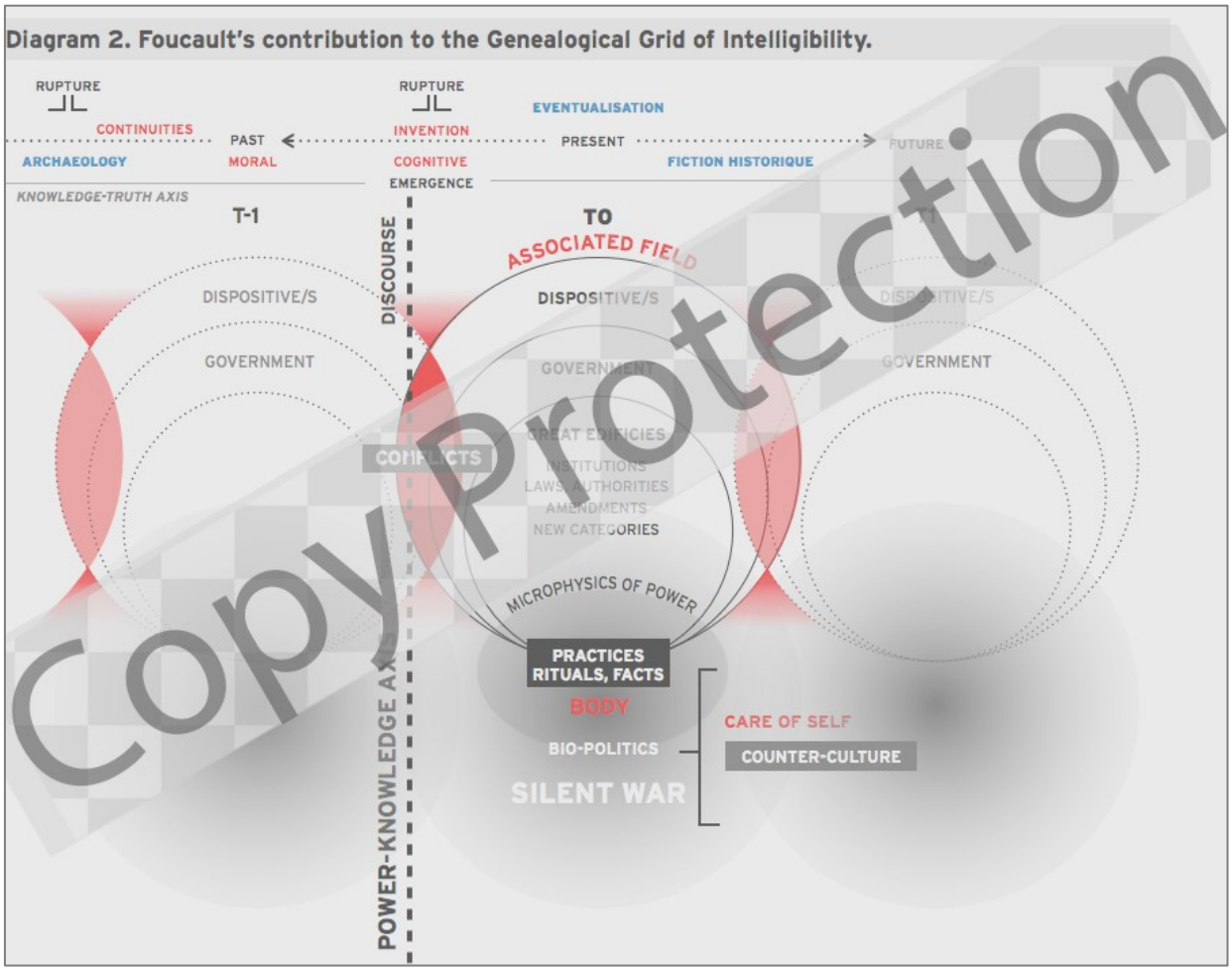
- analysing how the dispositive, or a system of dispositives, has/have been formed as a response to an ***urgency*** (a pressure that provokes the crisis of the previous dispositive). Thus to observe as the old dispositive deceased (because no longer adequate) faciliting the entrance of a new dispositive

- analysing the ***processes of subjugation***, the cartography of forces in opposition and their relationship, the strategies of tension/resistance between dominant and dominated.

7) To observe the event - ***eventualization*** - the emergence of *singularity* within the positivity (a rupture, something that was "not necessary" but that found the conditions

of possibility or of emergence) and focusing on the body and on the ***bio-politics*** strategies:

- reading the fragility of the contemporary subject, but also their potential directions and transformations towards other subjectivities,
- observing the ontological and ethical potentialities of the current subject towards new forms of subjectivity.
- focusing on the ***counter-conduct***: methods which the subject uses to escape the determinations of episteme (e.g. the practice of care of self against the body reduced to object of knowledge).



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8. To practice the ***Fiction historique***: creatively questioning the prehistory of facts, provoking interference between our reality and what we know of our past history (archaelogy). Thus analyse how this interference can produce real effects on our present history and future (e.g. with the new disciplinary punishment practices the body gives way to the soul losing its ontological nature).

2.3 Repetition and multiplicity.
The act of creation and genealogy in Deleuze.

Without Deleuze, we would not have been able to appreciate Nietzsche's and Foucault's genealogy to which the French philosopher has devoted important reflections, as the previous pages demonstrate. In this work I do aim to present a thorough analysis of Deleuze's work but to evidence how the reflection on genealogy has nourished an original analytical perspective that lends itself to the reading of the contemporary.

As a matter of fact, we will reconsider Deleuze on the creative potential of genealogy, as a historical and philosophical criticism or form of *problematization* of the present. It is by doing that the grid of intelligibility gains elements of actualization related to the art experience . Not coincidentally Deleuze, in collaboration with Guattari, grants art the same dignity of other cognitive experience: be it literature, painting or cinema, as well as science and philosophy, the arts represent not only acts of creation, but also forms of knowledge. Going back to the elaboration of the original Nietzschean concept of eternal return, which for Deleuze, as we have seen, expresses the assertion of the different and multiple. (1983)[57]

The concepts of *difference* and *multiplicity* as negation of the identity and the *identical*, are widely discussed in *Difference and Repetition* (1995) and will be the Leitmotiv of the whole of Deleuze's work. They are considered by the philosopher in comparison with the complementary concept of *representation,* in which the transcendental

[57] We remember that, the eternal return in Nietzsche, is this highest power, a synthesis of affirmation which finds its principle in the Will of power. The lightness of that which affirms against the weight of the negative; the games of the will to power against the labor of the dialectic; the affirmation of affirmation against that famous negation of the negation. Deleuze, Nietzsche and Philosophy (1983: 1962 p.186).

subjective unity, dominates. The Cartesian and Kantian *'I think'* as well as the Hegelian *spirit*, are objective fundamental unity governed by the principle of non-contradiction. Deleuze notes that, also in the anti-Hegelian forms, 'difference and repetition have taken the place of identical and negative, of identity and contradiction, only to the extent that its subordination to the identical is maintained. The primacy of identity, however conceived, defines the world of representation'. The philosopher adds 'But modern thought is born of the failure of representation, of the loss of identities, and of the discovery of all the forces that act under the representation of the identical.'(1995, Preface)

This is why Deleuze affirms that:

> 'The modern world is one of simulacra. All identities are only simulated, produced as an optical effect by the more profound game of difference and repetition (…) We propose to think difference in itself independently of the form of representation which reduces it to the 'Same', and the relation of different to different independently of those forms which make them pass through the negative.' (1995, IX)

Deleuze subverts the logic of representation that imprisons the repetition on the conditions of similarity and analogy. Also, through the concept of repetition of the different, or rather of the differential, he offers an original reinterpretation of the Nietzschean eternal return, and at the same time, he undermines the Platonic and Aristotelian conceptual models (based on the primacy of category). More specifically, this research focuses on the way Deleuze in *Nietzsche and Philosophy* (1983) and in *The Logic of Sense* (1989) seems to use thinking and Nietzsche's genealogy in anti-dialectical projection. As D'Alonzo (2016) says '*the dialectics*, in fact, for Deleuze, is in Nietzschean terms, *reactive* inasmuch as it confers power on the negative

to produce the positive.'[58]

Operating a reversal of Hegelian dialectic, Deleuze theorised that the denial of the multiplicity and of the difference corresponds to compressing the becoming in logical schemes. In addition the negative, instead of being "a harbinger of freedom" in Hegelian dialectic, reduces the power of the positive, to "mere semblance." Not being therefore a true statement in the negative, Deleuze uses the Nietzschean genealogy, in the form of *active nihilism*. An approach that allows him to deal in a radical way with the problem of the affirmative liberation of the reactive forces researched and expressed in the counter-culture, transgressive and not corrupted. The philosopher does not prospect positive horizons or eschatological promises that would make him fall back into metaphysics towards these forces. Thus, he leaves the dialectical process open. Deleuze resumes the Nietzschean concept of the *origin of values* and extends the application of genealogy to the observation of *differential* element of value. As in Nietzsche value in itself does not exist and the origin does not coincide with a causal factor, but as the expression of a differential possibility, related to the configuring of new relationships of active and passive forces whose history of endless struggles for affirmation, represents material for the genealogical analysis. Summarising: as there is always a plurality of meanings to an object, determined by the number of forces that can seize it and master it, there is always a multiplicity of the will to power. If the force ultimately imposed on it determines the meaning of an object, its value, on the contrary,

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[58] As D'Alonzo states Hegelian dialectic is not only the announced celebration of a teleological triumph, where the Absolute recognizes itself in its huge totality at the end of the story. It is also the determination of the power of the negative that impresses its nihilistic essence in the celebration of the active forces becoming reactive. Compared to the Hegelian dialectic, Deleuze carries out an interesting reversal. For Marxists the real innovating element of dialectic was Hegel's recognition of the negation as moment of freedom and subtraction, although ephemeral, from the total-identity co-action (…)There isn't a real affirmation of negativity, because it is only an ephemeral by-product of the becoming-reactive of the nihilistic-negative forces. D'Alonzo A., in Deleuze, interprete dell'eterno ritorno (my translation) http://www.gianfrancobertagni.it/materiali/filosofiacritica/deleuze_alonzo.htm (2016).

refers to the hierarchical reconstruction of the forces acting on or suffering from it. It is, therefore, the *active negative* - as a differential element of the relationship between forces - that should be investigated from genealogy by the observation of the *transvaluations*. This form of extrinsic negation to the system generates the overcoming and radical overturning of values, without continuity or progressive exceeding-maintaining. The negative aspect is the differential element of the relationship between forces is not intrinsic to the positive. It is an unconditional affirmation, anti-dialectical, pluralistic and integral that Deleuze traces in the Nietzschean Dionysus as an archetypal expression. [59]

As Deleuze sums up: 'The anti-dialectical and anti-religious dream which runs through the whole of Nietzsche's philosophy is a logic of multiple affirmations and therefore a logic of pure affirmation and a corresponding ethic of joy.' (Deleuze, 1995, 18-19)

The transvaluation that Nietzsche had synthesised in the elevation of the weak over the strong as a work of Christianity that had created a reversal of the value of human life, no longer valid in itself but as a bridge to celestial redemption under the thrust of resentment, is resumed by Deleuze in the valorisation of Dionysus as an affirmation of innocence of life, of plurality and multiplicity. It is an emblem of the liberation of the negative in dance and play. The game of dice which, as it is known, becomes for Deleuze (*Nietzsche and Philosophy*, 1983) a metaphor for life in which the Nietzschean concept of destiny is reclaimed as the union of case and necessity, associated with the

[59] Such a spirit, who has become free stands in the middle of the world with a cheerful and trusting fatalism in the belief that only the individual is reprehensible, that everything is redeemed and affirmed in the whole—he does not negate anymore. Such a faith however, is the highest of all possible faiths: I have baptised it with the name of Dionysus. Nietzsche, Twilight of the Idols, "Skirmishes of an Untimely Man" (1983, 49)

idea of eternal return. Deleuze treats the *dice throw* referring the third part of Nietzsche's *Thus Spoke Zarathustra*. In Deleuze's words:

> 'The game has two moments which are of dice throw – the dice that throws and the dice that falls back…the dices which are thrown once are the affirmation of chance, the combination which they form on falling is the affirmation of necessity. (1983, 25-26)

The *eternal return* is the second moment, the return of difference.

Thus the being is born from becoming and the 'one' from the multiple. In Deleuze the thought, the act of thinking, corresponds to the act of casting the dice and all the allegory of the dice subject serves the philosopher to interpret the eternal return as an affirmation of the multiple and the different.[60] The difference restores the hierarchy of returning forces, which are not similar to themselves because they are available for a form of active negation, capable of annihilating the reactive part through a cathartic process that would lead to the super human: "Active negation is the state of strong spirits which destroy the reactive in themselves, submitting it to the test of eternal return and submitting themselves to this test even if it entails willing their own decline" (Deleuze; 1983, 190)

This is a key genealogical point. It is a point of the transvalutation of all the values. The will to power represents for Deleuze a differential element of oppositional forces that accomplishes its affirmation and transvalutation when it annihilates its reactivity

[60] As D'Alonzo sustains 'The throw of dice prepared by the hand of the subject becomes the affirmation of multiplicity, of chance in one go. Once the dice have been thrown and the number appears on the table, the being, the need and the one are restored in the hypostasis of the number. But indeed, since the number is a result of the throw made by the nervous movement of the subject's hand, the being, the need and the one are affirmed by the becoming, by chance and multiplicity.' For Deleuze thinking means to throw the dice. The throw is compared to sea and waves, to the impulse of irrationality of the becoming. The resulting number is compared to a stellar constellation. Through this simple allegory Deleuze re-affirms the value of the gap and the "original" otherness. (2016) My translation.

leaving space, precisely, to the affirmation. Compared to Kant, who according to Deleuze never questions the value of the truth,[61] the Nietzschean perspective is radical and finds in the Genealogy of Morality the power of questioning the very idea of truth, no longer determined, but prospective game of the real determined by the struggle of the opposite *wills to power* that the philosopher has the task of reconstructing genealogically. For Deleuze "to think", therefore, corresponds to liberating thought from reactive forces, nullifying the metaphysical categories, exploring the unforeseen: exploring “those tropical zones” “not temperate zones”. This is a metaphor used by the philosopher to distinguish the genealogical approach from the methodical research approach, which wanders in reassuring and temperate places. (1983, 160)

Deleuze resuming the concept of conscience formulated by Nietzsche, argues that the effectiveness of reactive forces lies in the power of falsification. Blaming, denial the active forces that powerless, would end up being internalised, turning against themselves. This process would produce a by-product, precisely the conscience or, as with Christianity, the bad conscience. In other words, the process of internalisation of guilt of human suffering whose cause is to be sought in themselves, and where resentment is no longer projected against the 'guilty' - the strong, the powerful - but against one’s own self.[62] The triumph of the ascetic ideal, according to Deleuze, announces the paralysis of the existent subjugated by the will of nothingness, nihilism exercised by reactive forces through celestial justification. If nihilism represents the true engine of the reactive forces, the *ratio conoscendi* of the will to power expressed in traditional metaphysics can only be overcome by the affirmation of an active through

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[61] Kant never engaged in “true critique” (“la vraie critique”), Deleuze maintained, because Kant “did not know how to pose the problem of critique in terms of values.”(1983, 100)

[62] The controversy against Freud and psychology in Deleuze is known: "I am to Freud what Nietzsche is to Schopenhauer” (Nietzsche and Philosophy. 1983).

the work of active forces, through the transvalutation of all values, which, as in Zarathustra, realizes the conversion from negation to affirmation. That is, the *ratio essendi* of the will to power. The philosopher writes: 'Zarathustra means: I love the man who uses nihilism as ratio conoscendi of the will to power and that finds in the will to power a ratio essendi where man is overcome and nihilism defeated.' (Deleuze, 1983, 241)

Deleuze critically observing the social context contemporary to him, prospects the overcoming of the nihilistic approach by the superior human (one who while limiting himself to reversing the hierarchy of values, acts on the *ratio conoscendi* (or *cognoscendi*) as an abstract activity of denial), through the emergence of the *Super-human*. That is, the one who frees affirmative forces exploiting the moment of rupture between reactive forces and will to nothing, to achieve transvaluation in positive qualities – *ratio essendi*. The process of affirmation of the super-human as anti-dialectical paradigm is well described by D'Alonzo who highlights how Deleuze has integrated the theory of eternal return in his philosophy of difference and the multiplicity:[63] If the Nietzschean transvaluation of all values is realised at the very moment in which the negative included in eternal return it begins to destroy itself transforming itself into affirmative power. It is also true that the object of the pure affirmation in Deleuze is the multiple, the case, the difference, the totally other.

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[63] "There is a time, for Deleuze, when the reactive forces, being fulfilled, reach the goal and break their link with the will of nothing. At this exact time the coveted transvaluation in the positive quality – ratio essendi – of the affirmation can be achieved. At this point the Superman comes into play; he uses a new weapon to achieve transvaluation (and therefore conversion): active destruction. For Deleuze at the breaking moment between nihilism and reactive forces the will of nothing can convert itself and move on the propositional side, becoming an affirming force that destroys reactive. Active destruction, then, matches the Nietzschean transvaluation of all values (…) The Nietzschean transvaluation of all values is the point where in the eternal return the negative – by returning – starts destroying itself, turning into affirming power." (2016) My translation.
http://www.gianfrancobertagni.it/materiali/filosofiacritica/deleuze_alonzo.htm

In *Difference and Repetition* the philosopher states:

> 'The eternal return does not bring back the "same"; It is true that the return is the only Self of what becomes. To return is therefore the only identity, but identity as second power, identity of difference'. (1995, 46)

While the negative, the similar and analogous are absorbed and expelled in the process of becoming, what comes back is what is completely heterogeneous, extreme forms capable of expressing the power of difference, that which exceeds, the diverse, the different. What it returns is identical in its radical diversity, in its most total estrangement.

With the interpretation of the Nietzschean eternal return, Deleuze adds analytical elements to genealogy. It is necessary to read the continuity (that Foucault had indicated as a characteristic of discourse), in its multiple articulation. This helps to explain the different forms of affirmation, and thus, also the morphogenesis of the power struggles which always express their differences. The unforeseen is different. It is the totally 'Other', that in Deleuze is associated with the event and to life in its form of immanence. The event is the location where every instant is divided infinitely in the past and the future that exists in time and where life finds its meaning in the accidental and in multiplicity. Living in the event corresponds to living a rhizomatic life. And rhizome, a term which for the first time appears in *Mille plateaux* (1987),[64] will be another original concept of the fruitful collaboration with Guattari useful for the reading of the government and the microphysics of power.

> "A rhizome as subterranean stem is absolutely different from roots and radicles. Bulbs and tubers are rhizomes. Plants with roots or radicles may be rhizomorphic in other respects altogether:

> the question is whether plant life in its specificity is not entirely rhizomatic. Even some animals are, in their pack form. Rats are rhizomes. Burrows are too, in all of their functions of shelter, supply, movement, evasion, and breakout. The rhizome itself assumes very diverse forms, from ramified surface extension in all directions to concretion into bulbs and tubers. When rats swarm over each other. The rhizome includes the best and the worst: potato and couchgrass, or the weed. Animal and plant, couchgrass is crabgrass. We get the distinct feeling that we will convince no one unless we enumerate certain approximate characteristics of the rhizome." (Deleuze and Guattari; 1987, 6)

In short, the rhizome is a metaphor for a form of reticular multiplicity that lacks a centre. It is in contrast to the hierarchical and centralised structure of the typical institutions, for the two philosophers equivalent to that of a tree. The qualities of rhizome are: connection, heterogeneity, multiplicity, insignificant rupture, cartography, and not simple dualism (dominants-dominated) recurring throughout critical and sociological literature Marxist-derived.[65] As we shall see in the next chapter, the concept will be particularly appropriate in describing the contemporary university system. In general it allows us to overcome the polarised and vertical reading of power

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[65] As Deleuze and Guattari stated in A Thousand Plateaus:
'We get the distinct feeling that we will convince no one unless we enumerate certain approximate characteristics of the rhizome.
Principles 1 and 2: connection and heterogeneity: any point of a rhizome can be connected to anything other, and must be.
Principle 3 of multiplicity: it is only when the multiple is effectively treated as a substantive, "multiplicity," that it ceases to have any relation to the One as subject or object, natural or spiritual reality, image and world. Multiplicities are rhizomatic, and expose arborescent pseudo-multiplicities for what they are. (Deleuze, and Guattari; 1987, pp. 1-26).
At this point the philosophers add 'Principle of asignifying rupture: against the oversignifying breaks separating structures or cutting across a single structure. A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines. Principle 4. You can never get rid of ants because they form an animal rhizome that can rebound time and again after most of it has been destroyed. Every rhizome contains lines of segmentarity according to which it is stratified, territorialised, organised, signified, attributed, etc., as well as lines of deterritorialization down which it constantly flees. Principle 5 and 6: of cartography and decalcomania: a rhizome is not amenable to any structural or generative model. It is a stranger to any idea of genetic axis or deep structure. A genetic axis is like an objective pivotal unity upon which successive stages are organised; a deep structure is more like a base sequence that can be broken down into immediate constituents, while the unity of the product passes into another, transformational and subjective, dimension. (Deleuze, and Guattari; 1987, pp. 1-26).

and to understand, instead, the capillarity of its penetration and efficacy since it cannot be associated to single entities in clear opposition.

The centrality of the event associated with the analysis of the dispositive allows Deleuze not only to resume this Foucaultian question - *Which hypotheses of freedom can be formulated for the human being?* - but it also offers a dynamic and practical actualization in reading the dispositive, as Amos Bianchi (25, December 2013/April 2014) suggested, combining the dispositive '*with the becoming of history'*. [66] With freedom, a way to deal with that set of tools with which one lives is intended. It is the story of one's practices with which one takes care of him or herself. It means considering the environment, made by dispositives (plural), in which the human being is collocated. Thus, the analysis of dispositives coincides with the analysis of the processes of subjectivation. If we want to understand the human being, we must understand the quality of dispositives.

As Deleuze states in *What is a Dispositif?*

> 'We belong to social apparatuses (dispositifs) and act in them. The newness of an apparatus in relation to those which have gone before: is what we call its actuality, our actuality. The new is the current. The current is not what we are but rather what we are in the process of becoming – that is the Other, our becoming-other. In each apparatus (dispositif) it is necessary to distinguish what we are (what we are already no longer), and what we are in the process of becoming: the historical part and the current.' (2007a, 164)

[66] Thus, which hypotheses of freedom can be formulated for the human being, emerging from the system of dispositives? It's worth pointing out when looking for an answer that the hypotheses of freedom cannot be practiced out of dispositives, as if it were possible a release from the dispositives that consist of breaking the wall of any institution; but it is also never "internal", at least in a trivial psychoanalytic sense. It is intended as a way to deal with that set of tools with which one lives, the story of one's practices with which one takes care of oneself (…) if the understanding of dispositives is an approach to a preliminary understanding of the human being, the hypotheses of freedom with respect to them cannot be other than the mot trenchant Foucault coined a few years later: se déprendre de soi même, to uproot oneself. (Bianchi, 25, December 2013/April 2014, p. 225)

First of all, Deleuze clarifies the strong push - ethics and politics - that had determined in Foucault the invitation to understanding dispositives as a form of uprooting of oneself, a preliminary phase to understanding and taking care of oneself. Furthermore, Deleuze adds an element, *the new associate with dispositives*, which is explained in the distinction between analytic – that which belongs to history – and diagnosis – that which belongs to becoming ,which recalls the Nietzschean perspective of genesis. Deleuze clearly highlights the complexity of the dispositive, where past and future lines co-exist and, implicitly, announces the potential of genealogy as a composite of analysis and diagnosis. Thus, it brings Foucault 'a great philosopher' to Nietzsche, 'the philosopher' closer.

> 'In every apparatus we must untangle the lines of the recent past from the lines of the near future: the archive from the current, the part of history and the part of becoming, the part of analysis and the part of diagnosis. If Foucault is a great philosopher. it is because he used history for something else: like Nietzsche said, to act against time and thus on time in favour, I hope, of a time to come. What Foucault saw as the current or the new was what Nietzsche called the untimely, the "non-current", the becoming that splits away from history, the diagnosis that relays analysis on different paths. Not predicting, but being attentive to the unknown knocking at the door.'(2007a, 346)

The research, therefore, needs to look at those lines of force that are operating and pushing in the present because, as Bianchi again emphasised. 'You can sense the forces of evolution in action, and understand what deviation and what direction history is taking.' (December 2013/April 2014, 227)

It is known that for Deleuze the account of the diagnosis of the society that is contemporary to him will be the society of control. This is a fundamental link with the analysis of the disciplinary society effected by Foucault, through which it is possible to catch a glimpse of the directions towards the society of control, where the disciplinary

dispositives will be substituted by much more capillary and effective, open and rhizomatic dispositives of power. But I will return to this later. To update the genealogical grid of intelligibility with Deleuze's contribution, this digression now focuses on the concept of 'new' associated with dispositive, or rather, to the multiplicity of dispositives. As well as to the multiplicity of existences, in their extension to *the act of creation* which, precisely in its not reducibility to one, find its power. The *act of creation* is a recurring theme in the work of Deleuze, not just referred to philosophy (to the creation of concepts), but referred to which characterizes the works of writers, painters, directors and musicians analysed since the first years of his activity. In fact, the philosopher considers arts as form of deep nourishment for philosophy and for the formulation of the nomadic concept of rhizome, that will go on to substitute the static concept of idea. From event to rhizome, from specific works on Nietzsche, Kant, Spinoza, Bergson or Foucault to the last work together with Guattari, *Pure Immanence. Essays on A Lif***e** (2001), Deleuze has never ceased investigating the arts, considering arts as approaches to knowledge: a contemporary view shared with Agamben with whom he will write *Bartleby* (1993).

Deleuze (2003) sees no opposition between science and art. The act of creation is a solitary act that goes out by necessity, by urgency. It crosses the different disciplines, highlighting a common element. That is the formulation of a space-time in which the resistance with respect to existence is expressed.

Francis Bacon, Marcel Proust, Giuseppe Verdi, Carmelo Bene, Jean-Luc Godard, are valuable not only because through art (unlike communication, instrument of control) artists use languages that are not stereotypical, but because they can be interpreters of the change that is taking place. Being inactive, paradoxically, being untimely

(Nietzsche), distances themselves from the present, assuming a state of imperfect adherence with the era (Agamben, 2009). It all means 'to express resistance'. Foucault (in *The order of things*; 2002, a) with the analysis of the work *Las Meninas* by Diego Velazques, had already introduced the genealogical analysis on art showing how the artist had captured and represented a paradigm shift. I will explore this analysis later (chapter four) because it deserves special attention. It is interesting to anticipate how Foucault used the work *Las Meninas* as a dispositive of analysis and narration that overpasses the analytical and develops itself for diagnosis. Summarising, in Foucault's reading, *Las Meninas* introduces the concept of representation of the representations, or rather of, the idea that the work is an interpretation of the subject who is watching it and it will be central in the work of Marcel Duchamp (and in contemporary art in general). With Deleuze (2003) we have perhaps an interdisciplinary application as an occasion to demonstrate the same attitude to the "out-dated" by the artist and which should inform the philosophy of "the need to know". Subsequently to "empty out, clear out, clear up" the traces of "deplorable cliché" from the artwork. (2003; 169) On this genealogical impulse, which goes beyond the analysis commonly offered by art critics, Deleuze confronts the *In Search of Lost Time* by Marcel Proust (1871-1922), not only as an educational novel focused on the future but as a work aimed at tracking down the signs that populate the world. Signs that Deleuze himself claims to search and collect in taxonomy articulated in two volumes devoted to cinematography where the main actors are time, movement and life. *Signs* of modernity that Deleuze (2006) tracks down in Baroque and in the work of Leibniz. In Kafka's work, instead, the philosopher recognises *signs* which already express the nomadic and rhizomatic nature of contemporary human. As it is known, analysing the work of Franz Kafka, Deleuze and Guattari (1986) will identify narrative qualities (like vertigo and process), related to the

desire to use a minor language. They will connect Kafka's language with concepts such as 'deterritorialization' (that is continuous becoming, lacking roots), and the 'collective concatenation of the enunciation' (rhizome). [67]

It would be possible to continue with the theatre of Carmelo Bene, with whom Deleuze worked (2002). For Deleuze, the opera of Bene goes beyond even the avant-garde, the staging of codified and standardised conflicts where the 'going beyond of modes' is felt. Otherwise in the analysis of the music, which in the words of Deleuze (1996) is the very definition of opera 'Music makes and makes us do movement (…) It ensures our proximity to a surrounding environment and populates it with singularities. It reminds us that the function of reason is not to represent, but to actualize potentiality, that is, to establish human relations. (1996, 8)

Difference and multiplicity, the original interpretation of the Nietzschean eternal return (dynamic and differentiated) as well as elaboration of the Foucauldian dispositives together with the rhizomatic observation of actuality and to the observation of works of art as an expression of knowledge, are only some of the great Deleuzian contributions to genealogical grid of intelligibility.

Deleuze's contribution to the Genealogical Grid of Intelligibility.

As we know Deleuze, a deep connoisseur of Nietzsche and Foucault, confirms and elaborates on some elements of the geneaological analysis in his work. In Diagram 3,

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[67] *A Thousand Plateaus* (1980) distinguishes between relative and an absolute deterritorialization. Relative deterritorialization is always accompanied by reterritorialization, while positive absolute deterritorialization is more akin to the construction of a "plane of immanence", akin to Spinoza's ontological constitution of the world.[1] There is also a negative sort of absolute deterritorialization, for example in the subjectivation process (*the face*). The function of deterritorialization is defined as "the movement by which one leaves a territory", also known as a "line of flight". Still, deterritorialization "constitutes and extends" the territory itself.

referring to the contribution of Deleuze, we will focus on the elements of deepening and actualization brought by the philosopher to the intelligibility grid.

Grid's elements in Diagram 3

1) What emerges must be considered in **its *multiplicity* and *differentiation***, as the result of a long process in which different and multiple forces (different will to power) are constantly struggling for their affirmation. This quality is the motor of history and the essence of life (see also the concept of *Pure immanence*).

2) Deleuze proposes an anti-dialectical reading of the genesis of values. Thus, genaology is for the philosopher a form of ***active nihilism***, an ***anti-dialectical*** interpretation of Niezsche's eternal return where the forces in stuggle for their affirmation are not reactive forces, but ***affirmative forces***. The affirmation of a new value happens when the differential between all the forces struggling, the active negative, emerges.This shows that what returns is never the same. It is the return of difference: the identical in its radical diversity, in its most estrangement.

3) The *transvaluation* occurs when the **differential** – as the *active negative*, the negation to the system - generates the overcoming and radical overturning of values, without continuity or progressive exceeding-maintaining. This process can be read also at the individual existence level. It is the cathartic moment that, in Niezsche's perspective, would lead to the super human.

4) Life assumes, thus, a rhizomatic shape characterised by a reticular muliplicity in its costant morphogenesis. The qualities of ***rhizome*** are connection, heterogeneity, multiplicity, insignificant rupture, cartography, and not simple dualism (dominants-dominated).

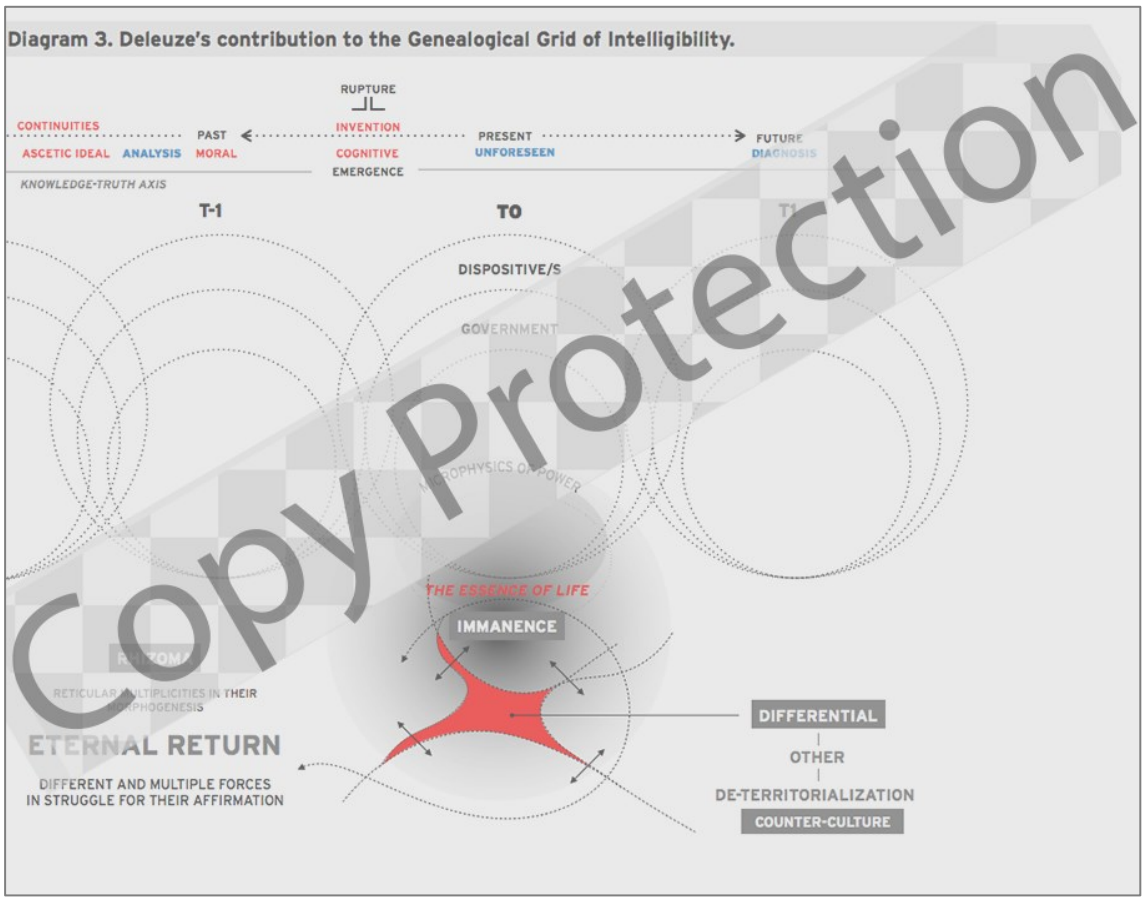
5) the concept of differential suggests that there is always a de-territorialised zone –*the **other**,* totally other - in which what is already no longer co-exists with what is in the process of becoming. The existence of this zone – the other – has important implications.

- At the level of microphysic of life - pure immanence – individuals can occupy that zone practicing a change in their life or a radical change (this is close to Foucault's concept of *care of self or* the Nietzsche's concept of ***chatarsi***) : the convertion from negation (under the ratio conoscendi effects) to affirmation (in the name of ratio essendi nature).

- At the level of ***dispositives***, the other is the differential between different dispositives that co-exist. It is the zone of the enviroment, made by dispositives, in which the human being is collocated and that humanity can change. In each apparatus (dispositive) it is necessary to distinguish the current (what we are), the past (what we are already no longer), and the future (what we are in the process of becoming).

- At the level of genealogy (Genealogically), the other is the non-territorialised area in categories the genealogist has to investigate connecting the ***analytic*** with the ***diagnosis*** phase exploring the ***unforeseen*** ("to think", therefore, corresponds to liberating thought from reactive forces, nullifying the metaphysical categories, exploring the unforeseen. E.g. the diagnosis of the disciplinary society is for Deleuze the society of control).

In terms of creativity, the other is the de-territorialised zone discovered by the counter-culture – artistic and polical movement – that zone that has been valolorised by them in the change process.The ***act of creation*** is a solitary act that goes out by necessity, by urgency. It crosses different disciplines, highlighting a common element. That is the formulation of a space-time in which the resistance as regards existence is expressed.



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2.4 Mapping controversies. *Latour's contribution to genealogy.*

As mentioned in the first chapter (Reflexivity), the contributions of Bruno Latour to genealogy are precious but never clearly declared by him. Therefore, the association between his theory and this work is quite evident as also Giorello confirmed in the preface of the book *We Have Never Been Modern* (2009, Italian edition). In the book Giorello explains as Latour, philosopher and sociologist of knowledge, has dedicated his entire work to the observation of the scientific practice as a paradigmatic case of the ampler process of modernization. His contribution to the formulation of a genealogical grid of intelligibility is valuable, because even though Latour does not associate his work to genealogy he takes up elements of genealogical analysis exposed in the preceding paragraphs. On the other hand, he uses an approach that allows the actualization of the grid, and its connection to the observation of the contemporary. In the footsteps of Henri Poincaré and Ludwik Fleck, already in the famous text *Laboratory Life*, written in 1979 in collaboration with Steve Woolgar, Latour highlights the 'constructed' nature of scientific fact.

As Giorello underlines referring to *Laboratory Life* subtitled The Social Construction of Scientific Facts, (1979) Latour moved from personal experience within a laboratory of Biology to show how in scientific activity the production of 'normal' cases (in the sense of Thomas Kuhn) is not a pure and simple recording of what happens 'in nature', but the outcome of a 'hard fight to construct reality'. That is what distinguished the approach of Latour from other sociology of science perspectives - which aim largely to find the roots of a "fact" in a complicated process of social negotiation. He reveals that this is just one of two sides of the coin. The other side is represented by the progressive «oblivion» of artefact led to the registration of the scientific discovery 'purified' from

all its profound motivations. So, Latour and Woolgar concluded that the result of the construction of a fact is that it appears as not built. 'As we shall show, an important feature of fact construction is the process whereby 'social factor disappear once a fact is established'. (1986, 23)

In the same way as Nietzsche, Foucault and Deleuze, Latour is driven by urgency. Exceeding the limits of modernity, highlighting, forcing, violent interpretations, failures and paradoxes that modernity itself has created because it is founded on the demarcation between hard-sciences (objective) and soft-sciences (subjective). Notice how Latour (1993) debates the theme by means of the opposition between the scientist Robert Boyle and the political scientist Thomas Hobbes. (1993, 15-22.)

In both cases, the political scientist and the scientist construct facts, but, Boyle who constructs them in a legitimate laboratory (that of science), not unlike Hobbes extends "divine constructivism" to man:

> 'For Boyle, just like for Hobbes, extends God's "constructivism" to man. God knows things because He creates them. We know the nature of the facts because we have developed them in circumstances that are under our complete control.'(1993, 18)

The theme of construction of scientific facts, as 'not a simple recording of that which happens', but 'a hard struggle to construct reality', is obviously anticipated by Thomas Kuhn (1962) who cannot be ignored. Latour deals with it again from a perspective. If Nietzsche (*Posthumous Fragments,* 1975) assigns to genealogy the role of synthesis between historical and philosophical approaches overcoming positivism limitations;[68] if Foucault arrives to genealogy after archaeology (*Nietzsche, Geneaology, History,*

[68] The world [...] is interpretable in different ways, it does not have one sense but countless senses behind it. "Perspectivism". It is our needs that interpret the world: our instincts and their pros and cons. Each instinct is a kind of thirst for domination, all have their own perspective, which each would like to impose as standard on all our instincts. (Nietzsche, Posthumous Fragments, 1975)

Language, 1980**)**, if Deleuze and Guattarì question on the new role of philosophy potentiated by science (*What Is Philosophy*, 1996) so Latour in *We have never been modern* suggests a historical interpretation of science which integrates demarcations and dichotomies from the analysis of the 'alleged failures' of science itself: *the hybrids*. (1993)

Science in its maniacal construction of laboratories designed to clarify facts, paradoxically has done nothing but build 'hybrids': frozen embryos, expert systems, numerical control machines, sensorised robots, corn hybrids, psychotropic databases, provided by law, whales with radio-probes, gene synthesizers (Latour, 1993, 2-3).

In Latour's thesis, thus, modernization has a paradoxical nature. He defends that our culture needs to reconnect the scientific and social aspects. A hybrid is thus anything (a thought, a public issue such as global warming, a research project, anything) that successfully accomplishes this.

As Giorello emphasised, 'it would be paradoxically the very surplus of these products of the modern object of study in which the technical-scientific component persists as much as the socio-political component to make 'an unsustainable manifestation'. This is the dichotomy on which modernity is based, and therefore it is the 'paradoxical the whole process of modernization'. (Giorello in Latour; 2009, 7-10)

In summary, in his theory Latour challenges epistemologists, sociologists of science and philosophers, leaving to the latter, the difficult task of rebuilding the concealed networks of modern separatism. After the separations operated by Immanuel Kant, [69]

[69] On Kant, we are reffering to the separation between analytic and dialectic, between pure reason and practical reason, between reason and feeling.

after the relativism of Paul K. Feyerabend,[70] philosophers must employ themselves on the re-connection of separations overcoming limits inherited by modernity.

It is known that Latour's research will lead to the proposal of a *scientific humanism*. In other words, a historical interpretation of science and, contemporaneously, a science of history, an approach to knowledge that integrates the two technical-scientific and socio-political dimensions, as symmetrical elements in influencing the production of knowledge. At the centre of the formulation is the transition from the Cartesian *Cogito* to *Cogitamus,*

In *Cogitamus* Six letters *sur les humanités scientifiques* (2013) Latour says:

> 'Unfortunately I teach a discipline that does not really exist (...) I teach sciences and techniques in their relationships with history, culture, literature, economics and politics. (...) The question is, therefore, the following: How to juggle between the common sense which tells us that sciences are foreign bodies and, on the other hand, the same common sense that multiplies examples of their bonds?' (2013; 21, 25.)

The case of Archimedes in his relationship with Hieron (Gerone), King of Syracuse is brought as an example of how *scientific humanism (SU)* may represent an alternative to epistemology - that weeds out science from connections with the rest - because it *(SU)* educates to the observation of relationships between subjects and modes of thought. (34-36)

The aim of scientific humanism is to render interpretations and languages (inherently irreconcilable) commensurable through the analysis of three processes through the analysis of three processes - *translation, deviation and composition* - characterizing every social action, including cognitive act.

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[70] As Giorello reminds us 'It was actually Feyerabend who reconsidered his own relativism in a masterful page of Killing Time' (1994): 'every culture is potentially all cultures'

In summary, Latour's definition (2013, 126)

- Translation: transcribe, transpose, move, transfer, that is to transport by transforming.
- Deviation: every action is composed by a series of deviation whose subsequent interpretation implies, in succession, a displacement that defines the measure of the translation.
- Composition is the plan that expresses the interests, who is the beneficiary of the discourse.

The text Cogitamus simulates a kind of exchange of correspondence between Latour and a student who is required to keep a logbook in which to record and comment the greatest number incidents, events from newspaper articles, from websites or other sources around a topic and to render them comparable.

And it is this multicultural comparison on which the passage from Cogito at Cogitamus is based that we are interested in elaborating as Latour's contribution to genealogy. Latour basically suggests mapping the controversies that an argument originates submitting it to diverse views aiming to provoke an exit from the Cartesian approach, which builds representations of the world as a 'universe' and imagining the 'res extensa' (matter) only as 'la res cogitans' is able to think of it".[71]

[71] Being ironic about how Cartesian methodology deduces universal laws from partial results Latour says: perhaps you remember the famous episode in which Descartes exposes a small piece of wax to the flame of a candle: that fragment will lose colour, smell and consistency; at the end only the extension and movement will remain. You have surely asked [...] If you could extend that to your cat, to its body. Well yes, for the thinking Descartes there is no doubt. To the eyes of the res cogitans, in the world there are only extended things, with no other properties other than those that can be represented through geometry [...]. [Latour, 2013, 126.]

In the words of Latour 'the real and material world has become the dream of thought. The world [however] is not made ‘of knowledge’, let alone unified knowledge. We can know the world, but it is absolutely not the same thing.’ (2013, 183)

Humans are surrounded by a pluri-universe of phenomena or worlds concatenated together and where chemists, physicists, political analysts, sociologists, industrialists, economists interact producing explanations or cosmos (plural).

> ‘What we're trying to describe is no longer [therefore] the distinction between science and politics [...] but the distinctions [...] between compositions *of worlds*. It does not concern defining what the universe is [...] but of pushing every part to explain their Cosmos, or their cosmos. Hence the expression multiverse.’ (Latour, 2013, 146)

The passage from a universe to a *pluriverse*, from cosmos (singular) to cosmos (plural), underlies the analytical approach that Latour proposes, also exploiting the technological and network potential that allows researchers to mapping controversies.

As we will see in the following paragraph on Kant, the term controversies has a long genesis. In Latour’s proposal *Mapping controversies* is thus a platform for the emersion of controversies which among other things has received recognition for the its innovative form of visualization.[72] But it is above all an educational and Inter-university project that transcends local boundaries and sees the participation of different institutions in Europe (France, England, Italy, etc.). What we are interested in acquiring from Latour’s proposal is the modality of conflict detection, as we shall see, more and more imperceptible to modern sociology founded on the dichotomous reading (and of which is Marxist culture was impregnated).

[72] http://www.bruno-latour.fr/node/362

As in Deleuze, also in Latour, the suggestion is to leave dichotomies enter into the immense rhizomatic world, the multiverse, analysing it through a new approach. This approach, *mapping controversies* is based on the observation of the emerging themes in the present. Analysts must observe these themes in their interconnection, in their complexity, studying their discursive characteristics (as in Foucault). Contemporary analysts must consider the emerging themes exposed by what Latour defines as the *Parliament of things* (1993).

It is not easy to give a definition of the Parliament of Things, but undoubtedly Latour is thinking about the network of discussions, their genesis and Morphogenesis that emerge around the constitution of almost-objects or hybrids that connect political kingdoms to scientific and technological realms: 'Half of our politics is constructed in science and technology. The other half of Nature is constructed in societies.' (Latour; 1993, 142)

As Latour argues we should give rights to nonhumans, to quasi-objects, to hybrids. 'We scarcely have much choice', he states, because 'neither Nature nor the Others will become modern. It is up to us to change our ways of changing." (1993, 145)

In conclusion, with regards to the creation of the Parliament, Latour ends with the following remark on it: 'I have done my job as philosopher and constituent by gathering together the scattered themes of a comparative anthropology. Others will be able to convene the Parliament of Things.' (145)

As anticipated, Latour's work is particularly striking because it nourishes the genealogy of terms that have a direct application to what is contemporary to us. These include the concept of *cosmos-grama*: heart of the method to reveal the systems of power and interest behind the "scientific fact'. The term seems to be inherited from John Tresch,[73]

[73] John Tresch. Associate Professor of History & Sociology of Science, University of Pennsylvania

and consents us the use to describe associations of convenience, of coexistence, opposition and exclusion that gradually begin to appear when controversies occur. Keeping track of these declarations and their transformations while they spread in the media, dating back to the starting point - the article-source – and to the commissioners, allows us to understand, as suggested by Andrea Granelli (2017), [74] the *cui prodest (Latin)*, *a chi giova* (Italian) who benefits?

As Latour observes: 'Sometimes before that a rambling statement, by persisting in being transmitted or repeated, has lost its attachment with its origin, it is possible with a little fatigue to retrace the current and to reach the interlocutory situation from which it originates'. (1993) Connecting Latour's theory to genealogy, I can affirm that with the concept of *cosmo-grama* the philosopher is speaking of narrations, or narrations of narrations, that the geologist must consider in their emergence as a part of the power/knowledge discourse.

As a matter of fact, in *Reassembling the Social* (2005) Latour poses a problem that is extremely contemporary and which connects us to the power of the internet as well as introducing another reading device useful for the actualization of genealogy that is, Actor-Network Theory (ANT). Once transformed, scientific discourses progressively lose 'contact, becoming indistinguishable from a rumour circulating, from a universally admitted or given fact, or from an indisputable fact.' (1993, 128) Precisely because the internet makes no difference between facts and opinions it is a very effective tool to track disputes. Latour suggests the ANT as narrative process facilitated by digital tools created ad hoc, which allow the visualization of networks of power behind the construction of scientific facts.

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[74] Cui prodest? (lit. "who benefits?"), sometimes given as cui bono? ("who gains?"), is a Latin phrase used in speech as a rhetorical element to question who effectively benefits from a particular action or event.

Moving back on Hybrids, they are also crucial in ANT as we can recognize in them the evolution of themes crystallised in actors, as Latour calls them. So hybrids are neither social nor natural, neither human nor nonhuman. Hybrids are connecting points for the ongoing, shifting networks of people and things that generate the contemporary world.

Latour's contributes to the Genealogical Grid of Intelligibility

Latour's contribution to the grid of intelligibility highlights the elements that make it possible to update it considering the work of the philosopher in our contemporary reality. Diagram 4 focuses on the reading part of the moment of emergence and analysis of disputes.

Grid's elements in Diagram 4.

1) **To map the controversies** (***The Parliament of Things***) especially when they emerge into the web (where scientific fact and rumors are not distinguished) and focus on the controversies that regard 'hybrids'. Hybrids are neither social nor natural, neither human nor nonhuman. **Hybrids** are connecting points for the ongoing, shifting networks of people and things that generate the contemporary world.

2) To observe the way these controversies are originated submitting them to diverse points of view aiming to cause the exit from the Cartesian approach (cosmos, singular) to enter in a ***multiverse approach*** (cosmos, plural). This approach allows to contact the res extensa: the world of matter that, unlike that of reason (res cogitans) is multiple and differentiated.

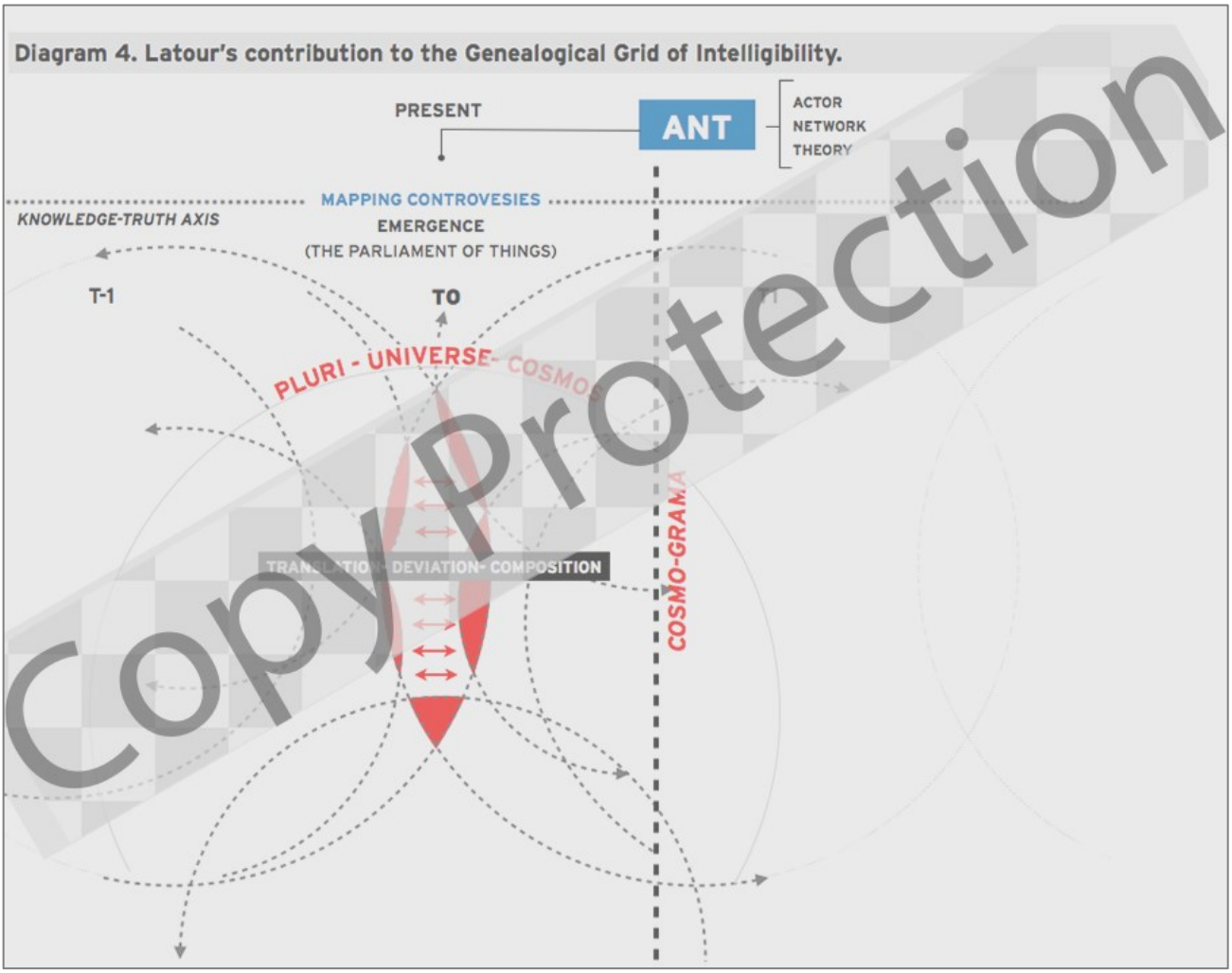
3) To observe the narrative process that characterises the controversies life and their emergence focusing on the **actors'** dynamics (Actor Theory Network).
This analytic process allows us to read who the beneficiaries of conflict are and which dispositive of power is being created (the cosmo-grama axis).

4) The narrative process is characterised by three phases:

- ***Translation***: the way in which an issue is transcribed, transposed, moved, transferred, transformed.

- ***Deviation***: every action is composed of a series of deviations whose subsequent interpretation defines, in succession, a displacement that defines the measure of the translation.

- ***Composition***: is the plan that expresses the interests, which benefits the discourse.



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2.5 The Genealogical Grid of Intelligibility

As anticiped, the aim of this chapter was to create a genealogial grid of intelligibility that can collect all the contribuites here considered. The grid reppresented in Diagram 5 is, thus, a result of a stratigraphic work that synthetised and organised the main elements of the genealogical analisys. It will be applied at the genesis of the European University system (next chapter) as an experimental exercise, aimed to verify its streights and limits strarting from the analysis of the field in which I am totally immersed in (as professor and academic director).

In general, the grid has the function to make the microphysics of power intelligible, its morphogenesis, the processes of subjectivation, the nature of dispositives and practices of control and their relationship with knowledge, allowing us to identify elements of continuity and ruptures during their genesis. In short, it is a narrative device for reading the complexity or the complex phenomena in their evolutions. It also allows us to identify resistance manifestations and potentialities of change.

Grid's elements in Diagram 5

EMERGENCE:
phase in which we can observe opposing forces (multiple, different) face each other and struggle for their affirmation. They are involved in **conflicts and controversies** process, producing **enunciatives practices** that we can analyse in their **singularity,** as a parte of **a associated field,** and in its current **trasformation (Eventualization):**

- **Enunciatives practices:** neither only linguistic nor just material *(e.g. in the* disciplinary discourse, practices such as laws, registration, examinations, writing, archiving, correspond to the individual's) - enter the field of knowledge by generating an associated field.

- **Associated field**: a population of enunciatives practices, their relationship and their reciprocal coexistence.

- **Transformation**: the narrative process characterised by three phases: translation, deviation, composition (see Latour's contribution)

DISPOSITIVE: it is the strategy of correlations of power that supports types of knowledge and is supported by them. It is the network that combines all the elements, a totally heterogeneous collection that involves discourse, institutions, architectural structures, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions.
It connects all the elements present in the ***knowledge-power axis***

- **Government** (a surely versatile practice of power) that global activity in conducting people.

- **Enunciatives practices**: amendments - procedures – practices

- **Authorities**: Institution recognize in vehiculating the enunciative practices, categories (especially new) involved in control techniques.

DISCOURSE – INVENTION
legitimizes a power ***dispositive*** that silently penetrates in every area of human relations, forming a reticular structure, te ***microphysics of power.***
Violent *interpretations* – ***inventions*** - as expressions of the *will to power* (motor/essence of life and history, the beating heart of Genealogy) that imposes itself at the level of knowledge with the law of truth (***the knowledge – truth*** **axis**);
It legitimates subjugation practices

MORPHOGENESIS
The stratigraphic investigation of the ***origin*** of Inventions or Discourses (their affirmative transformation) that connects ***the knowledge – truth*** **axis** with the ***knowledge-power axis, by*** *problematize* the present, thus observing which ***continuities allow discontinuities/ruptures to affirm themselves and to emerge in history.***

- **The Knowledge-thru axis:** the process of knowledge affirmation that starting from the analysis of the present – cognitive level and **geography of knowledges** – allow us to investigate on the past - moral level – until the Transvaluation emergence - ascetic ideal level This is in Foucault the epistemic level.

  Geography of knowledges: the survivor knowledges, the new knowledges, the knowledges that are living the knowledge field

  TRANSVALUTATION: The reversal of all the values in the name of a new order and a new form of control.

- **The knowledge-power axis: the** process of subjugation practices through which we can recognise the genesis of power techniques applied on individuals and their bodies, this is in Foucault the bio-politic level, the microphysics of power in its rhizomatic shape.

  MICROPHYSIC OF POWER: practices, rituals, facts that characterises the *silent war* between individuals, envolved dominants and dominated.

RHIZOMA: rhizomatic shape is characterised by a reticular muliplicity in its costant morphogenesis. The qualities of ***rhizome*** are connection, heterogeneity, multiplicity, insignificant rupture, cartography, and not simple dualism (dominants-dominated).

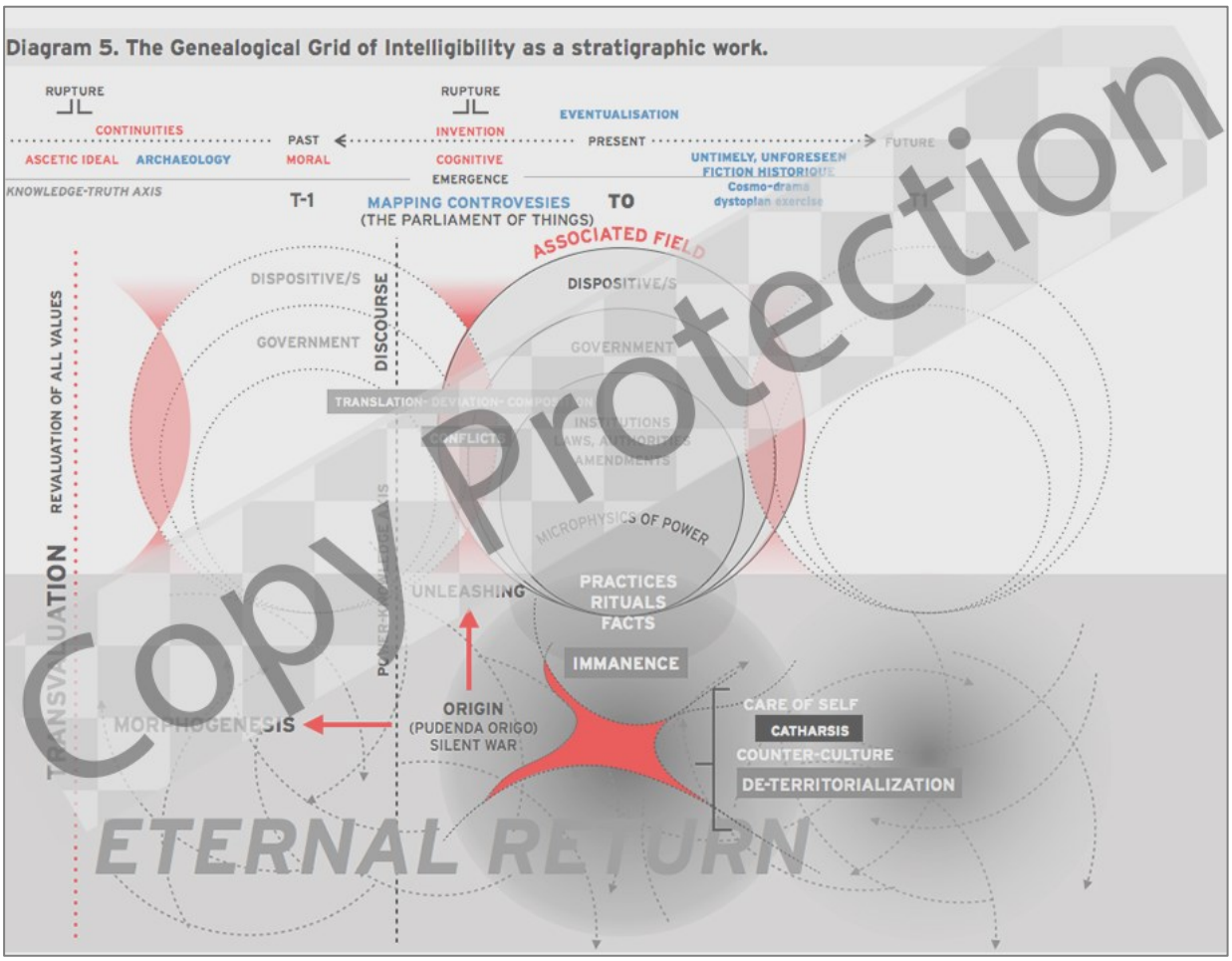
Chatarsi, Act of creation, *counter-culture action**: individuals or groups*** practice a change in their life or a radical change that inlies the convertion from negation (under the ratio conoscendi effects) to affirmation (in the name of ratio essendi nature), the creation of totally 'other'.

ETERNAL RETURN – SILENT WAR

The long process in which different and multiple forces (different will to power) are constantly struggling for their affirmation. This quality is the motor of history and the essence of life (Pure Immanence in Deleuze). The *transvaluation* occurs when the **differential** – as the *active negative*, the negation to the system - generates the overcoming and radical overturning of values, without continuity or progressive exceeding-maintaining. This process can be read also at the individual existence level. It is the cathartic moment that, in Niezsche's perspective, would lead to the super human.

GENEALOGICAL PHASES

Eventualization: the problematizazion of present observing the emergence of singularity within the positivity (a rupture, something that was "not necessary" but that found the conditions of possibility or of emergence)
Archaeology: creatively questioning the prehistory of facts, provoking interference between our reality and what we know of our past history
Diagnosis/Fiction historique: to stress past-present-future provoking interface between reality, prehistory, and future. It needs a special glace (**Untimely** – **Unforseen):** the act of a genealogist is an act against time, and thus on time, for the times to come. It corresponds to **Chatarsi, Act of creation, counter-culture action**.



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Chapter three

3. The Genealogy of European Universities
University and salvation.

This chapter starts with two brief descriptions of the university system that I developed and called ***First description*** and ***Second description***. They come from different sources, which I will reveal on the next page, to bring out similarities and differences useful for genealogical reading.

First Description

Decreased enrolment in public universities, aging and, at the same time, precariousness of the teaching staff. Students who are increasingly demotivated by repetitive knowledge but who still enrol to obtain the qualifications necessary to find jobs. Poor recognition of the degree of studies, low adherence to the demands of the labour market, which is in crisis with a reduction in purchasing power. Adoption of a liberal policy and decrease of academic professionals, reduction of funds for training in general and, especially for universities. As well as cuts in academic research there is a lack of autonomy of the teaching body, which is subjected to continuous commissions of control and censorship, there are conflicts within the faculties and within subjects. There is violence!

Second Description

Some public universities risk closing due to the gradual decline in registrations and the growth of private academies which are owned by multinational companies. Aging of the teaching staff at the chair, blocking competition and increase in temporary contract

professors such is as neoliberalism in the labour market (flexible, precarious and low-cost) and abatement of funds to universities by 20% (funds allocated to research decrease of 40%) are other factors that define the scenario. There is also a reduction of the autonomy of professors due to increased control and revision internal procedures (management and functional), and external ones (quality certification agencies). Another factor is the standardization of training programs and increase of students interested in certifications of qualifications as instruments of access to the flexibility and mobility of the globalised labour market. There is also household indebtedness for study funding and the competition among faculties for funds. Beyond some terms - neo-liberalism, multinationals, skills, certifications, revisions, flexibility - both these texts seem to refer to the same context. The second seems a deepening of the first.

Actually, the *First Description* is in summary what the historian C. McClelland (1980) described in *State, Society and University in Germany 1700-1900*, (34-93) and refers to the context in which Immanuel Kant decided to write *The conflict of the faculties* (written in 1798). The *Second Description* is a synthesis of several contemporary studies on European Higher Educational Area after the Bologna Declaration (1999), focusing on the Italian case.

In addition to the genealogical analysis of biennial reports and amendaments of BP from 1999 to 2017 published on the official site of EHEA,[75] I consulted the following authors: on the impact of BP on the European Higher Edutation David Crosier (2007), Chris Lorenz (2006), Trevor Kerry (2010) and Samuel Caddick (2008). Focusing on the Italian researches, I examined Stefano Zapperi and Francesco Sylos Labini (2006). Laura Maran, (2009). Alessandro Monti (2008) and Marcello Giacomantonio (2007).

[75] https://www.ehea.info/ [Accessed from Jan. 1th, 2011 to Dec. 27th, 2017)

We could affirm that nothing has changed. It would be a serious mistake and we will prove it genealogically. In fact, in this chapter I will show how some elements at the base of the paradigm shift that took place at the end of the 1700s, at the end of the medieval university and the birth of the Enlightenment university, made the affirmation of difference possible, that is, the new discourse on university. This also explains why, more than 200 years later, new words are emerging (as evidenced above). Can one compare a text written by one of the most important modern philosophers such as Kant, with an analysis of a normative text (redacted in 1999) and with all the related amendments? The Bologna Declaration is a reform followed by a process that lasted over 18 years and is still underway.

Can you compare a text referring to late eighteenth-century German situation with the analysis of documents referring to the European situation in 2017? We will see it is genealogically possible. In fact, this is the strength of genealogy when compared to linear historical reconstruction and sociologies that are imprisoned in laboratories. This explains why the genealogical analysis of the Kantian text is supported by the genealogical reading of disciplinary university carried out by Foucault in 1980, in which the philosopher describes which system of control has supported the emergence of the modern university of Enlightenment derivation, laying the groundwork for the affirmation of the audit university. The EHEA represents the main institution of government about the audit university. Therefore, we will observe rupture and continuity between the two forms of university and which forms of control have been introduced. What is more, it is appropriate to make an even more shocking clarification on the methodological level and perfectly in line with the genealogical approach. The paragraph on Kant was inserted here only after I had read the contemporary one. In other words, after I had read the Bologna Declaration. That is so because while I was

observing the contemporary scenario, some questions arose. On what continuity does the contemporary system support itself? On which discourse practices does it legitimate itself and find the form to assert itself? On which axis truth-knowledge is it legitimised? On which invention compared to the medieval university, does the EHEA find continuity, differentiating itself? To affirm that in spite of local differences what unites these two texts is only their focus on Europe is not enough and would not be accurate. The discourse on Europe/EHEA is very different from the discourse on State/National Public University that was affirming itself in the 1800's. I will explain the characteristics of the profound change in the political and social role of universities. Although, in both cases the university dispositive worked as a capillary articulation of power practices, a radical change occurs. This can be read only by comparing the knowledge-truth axis with the -power -knowledge axis. Thus, it is only by genealogically reading the attempted homologation of varied and multiple realities, the practices of individualization and control through university dispositives that we can understand it well. In other words, reading the government and power in their microphysics dimension is paramount. The kinds of conflict are very different between modern and contemporary university, but genealogically traceable. While in Kant's university the conflict is explicit, in the contemporary university it is replaced by a latent competition that escapes a classical dialectical analysis. It emerges only through the genealogical lens that reveals its rhizomatic nature.

On the truth-knowledge axis, the most evident continuity from the birth of medieval universities in the 1200's to today is *the promise of salvation* conveyed by the university dispositive during the last eight centuries. Therefore, I chose the title *'University must be saved'*. It paraphrases a Foucauldian work '*Society must be defended'*. In this entire chapter I will explore the salvation theory offering here only

some anticipation. Far from being a golden place and free from power, as in Kant's desire and in the Enlightenment ideal, universities constitute a fundamental laboratory of power. This is the reason why Kant himself, devotes attention to the university life at the end of his academic career. It is certainly a difficult place to investigate in its discursive articulation because it is full of prophecies that have stratified over time becoming inextricable to each other. Why was the term prophecy chosen? It has to do with discourses or inventions. In this genealogy of universities, the term allows us to highlight a concept. Such concept is the prediction of future supported by a promise of transcendental salvation on which the legitimacy of the university system is based. This promise has been renewed for over half a millennium with reorganizations in the practices of power and subjectivation to be detected in their emergence. The adoption of the prophecy of salvation and its secularization by modern institutions has been the subject of excellent studies. Max Weber (1992) could not have described capitalism so profoundly if he had not identified the spiritual matrix on which the new model of economics was affirmed in the Protestant ethics. Thus, the *promise of salvation* is renewed, and the signs are to be found in accumulation of wealth from capital. And specifically, Ivan Illich (1971) would not have been able to propose an alternative to the modern system's educational defined as funnel model if he had not traced the origins of its penetrating force in the paths that for millennia were furrowed by the capillary work of priests. In the modern world teachers substitute priests, merging into one activity the *promise of salvation* from ignorance, income and social isolation. Dismantling any approach to the historical reconstruction based on the idea of an end connecting a beginning/origin that would allow the tracing of a path of meaning, often ideological, is what both, Nietzsche and Foucault, warn us against. In other words, there is a modern attitude that has its roots in the *promise of salvation*, even when it is masked by the

secular idea of progress. We have seen in Nietzsche's reading as the transvaluation of values was based on the *promise of salvation*. Foucault who invites us to observe the processes of knowledge subjugation has explored this aspect. In other words, by identifying, which key discourses of a certain age allow new discourses to be introduced, generating apparent contradictions. The genealogical approach's task is to allow these aspects to emerge. It is possible to read on what continuity the fractures find the ground to be determined, on which *promise of salvation* the new one find its determination and positivity. It is only by analysing the circularity practices-discourses (power-knowledge- axis), that make it possible to understand and appreciate the long and in-depth question of the controversy practice posed by Kant in rupture with the medieval university. This question has been explored also by Foucault (1997) in the reading of disciplinary universities. Two key points that our research puts in connection to the audit practices implemented by the Bologna Process from 1999 onwards. It is only by reading the morphogenesis of these discursive practices that has been possible to trace the break with the modern disciplinary university and ask whether the promise is still valid or how it has been transformed. It is known that the audit universities existed, even before I started this research. Michel Power (1997) has been talking about it since the 1990s. But the goal of this study is to make the discourse intelligible by using the genealogical grid and observe its effectiveness, as occurs in the chapter about the Bologna Process. In that chapter elements associated with the audit emerge as well as other elements, which allow hypothesizing future university scenarios. We will see in the next paragraphs, thanks to the genealogical reading of Foucault, that the Enlightenment university has replaced the promise of transcendental salvation - of the medieval type - with a new form of secular salvation (reason over violence). We will understand how the disciplinary society based its affirmation on this new promise -

translated, deviated and recomposed. The contemporary audit university keeps elements of continuity with the previous kind of university. We will see also as some rupture elements in the audit university have created the failure of the modern promise. Thus, the emergence of the question: *Should contemporary universities be saved*? Summing up: to each shift in university genesis corresponds a peculiar promise of salvation, disguised as a reform. As anticipated, this question resumes the title that Foucault dedicates to his Lectures at the college de France, 1975-76, '*Society must be defended'.* As in Foucault, our title implies a critique of all social reforms that legitimize the promise of salvation by masking the introduction of new control mechanisms which negatively impact the object and the subjects that it claims to save.

3.1 The salvation from violence through reason.

3.1.1 The Illuminated University. Kant: *conflict and controversies.*

The Conflict of the Faculties consists of three essays published in 1798, a significant date which coincides with the spread of unrest and wars across Europe and with the statement of the Napoleonic Empire which, as we shall see, will have a major impact on Universities.

This work is genealogically interesting for several reasons.

First, because the issue of conflict, central to the genealogical analysis, is placed by Kant as a key element for reading his era and the emergence of a new discourse on universities. In such discourse one can see different wills to power in opposition to their affirmation. Secondly, because it is the only work that the philosopher dedicates to higher education, describing the internal organisation and its relationships with political

power. Therefore, universities have been observed as dispositive centred on the connection power-knowledge.

It is also important since Kant explicitly declared universities had a salvation mission, thus assigning them a new role. New universities must be founded on the primacy of reason, and on the association truth-science-freedom. In Kant's idea the association is intended as a prerequisite to illuminate the people saving them from the use of violence.[76]

This allows us to observe a rupture as regards medieval universities and the anticipation of what will be the typology of legitimation at the base of modern universities. In Kant's hypothesis, the new mission of universities coincides with an overturning of the disciplinary hierarchies and that will be 'partially' absorbed by later reforms.[77]

This work is also genealogically relevant, because Kant positions himself. Kant became full Professor (or Professor in chair) at only fifty-two and after an intense but non-linear university career, which ended in 1796. He wrote this work moved from an urgency surely determined by his personal experience, that is, the need to transform universities as we shall see, subjected to continuous restrictive reforms, into bodies/places independent from government interference.

In order to appreciate the importance of Kant's work, we have to deeply analyse the concept of conflict and controversy.

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[76] We can traslate the words: make the university an additional ring between publicist and people in order to obtain its clarification and prevent violent tendencies.

[77] "Partly" is highlighted because as we will see notwithstanding the influence of the Kantian proposal on reforms of Wilhelm von Humboldt at the beginning of the 19th century, the predominant model in Europe will be Napoleonic, as analysed by Foucault.

The term *Streit* literally translates into ‘conflict’, ‘controversy’. Kant defines the concept that gives the title to the entire work in the two sections that close the first part of the essay:

- One section is dedicated to ‘illegal conflict’ between the two classes of faculties: lower (the Philosophy faculty) and higher (that includes the faculties of Theology, Law and Medicine);
- The other section is about ‘legal conflict’ between the same faculties. The latter part consists of a dispute related to the truth of doctrines which the government "publishes" as statutes. That also sees scientists of the lower faculty counteracting the *Gelehrter - those who address the public of readers through writings* - influenced by scientists of the higher faculties. The English translation of *Gelehrter is* Savant.

Can we affirm that Kant intended ‘conflict’ for scientific debate? It is then legitimate to question why he actually used the term conflict, rather than debate. To answer this question, it is necessary to reconstruct the meaning of the term *Streit* in dictionaries of our time and make some clarifications regarding ‘controversy practice’ and its medieval derivation.

Under the item *Streit* of the *Zedlers Universal-Lexicon of 1*740[78] an extensive sub-definition to 'conflict of people against their spiritual enemies’[79] can be found.

‘The conflict’ ‘is not necessarily military, but can also concern the field of spirit and science.’ (1740, 430)

Kant constructs the paradigm shift on this declination.

First of all, it should be noted that Kant taught in the *universitas magistrorum et*

[78] “Streit, lat. Pugna”, Zedlers Universal-Lexicon, Band 40, online a <http://www.zedler-lexikon.de/
[79] “Lat. Pugna hominis contra hostes Zedlers Universal-Lexicon Band spirituales ", 40, p. 431 and ss.

scholarium of medieval derivation divided again into four faculties: a 'lower', the Philosophical faculty, conducive to the higher ones, and three 'higher' ones specialised in enabling access to professions of status such as the ecclesiastical, juridical, medical ones. A subdivision that descended, in fact, from the statute of the first European university founded in Paris in 1215. In Kant's day, universities of German States followed this organizational model rather faithfully. It should also be specified that the Philosophical Faculty trained '*artes liberales*' to which at that time, corresponded eight department orders. They were Hebrew, Mathematics, Greek language, Logic and Metaphysics, Practical Philosophy, Physics, Poetry, Rhetoric and History.[80]

Although the situation of universities in Europe was not homogeneous, a general conflict existed and was expressed within individual universities among the faculties. The relationship of power between the faculties was related to the level of independence of each institution in relation to the interference of power (political and religious). In France, in the universities founded by the Pope, there was a continuity with the edict of 1215 and the primacy of the Faculty of Theology over the others was in force. In Italy following the model of the University of Bologna, an important role was assumed by the Faculty of Law. In England, with Oxford as the reference model, the primacy belonged to the Faculty of Natural Philosophy.

In the Germanic area, something was happening. For Kant this assumed a disturbing significance. As evidenced by the study of C. McClelland (1980) about Catholic universities, the Faculties of Philosophy were ceding their historic primacy to

[80] For a history of the evolution of the disciplines included in the artes liberales, which derived from trivium (dialectic, rhetoric, poetics) and platonic quadrivium (arithmetic, geometry, astronomy, music), revised and extended in the middle ages, see Cfr.. G. Leff, The Faculty of Arts, in de Ridder-SymoensH. (a cura di), A History of the University in Europe, vol. I: Universities in the Middle Ages (1500-1800), Cambridge University Press, Cambridge 1992, pp. 307-359.

Theology.[81] Universities were also a monopoly of the state and closely dependent on the government to whom the formation of an entire class of professionals (lawyers, doctors, clergymen) was entrusted.

Kant, Philosophy Professor, had read the attempts to censor his critical work, as well as the attempts to restrict his training functions (although a member of the Academic Senate), as signs of the struggle going on between the faculties. Perhaps it was precisely because of the affirmation of the Enlightenment that a phase of revisionism from orthodoxy was being experienced. This 'Revisionism' can genealogically be read as a form of resistance against a real threat: the secularization of training.

The opposition to this epochal change was translated, especially in Prussia by Kaiser Wilhelm II, who ascended to the throne in 1786, into a series of restrictive amendments. In particular, with the edict on religion (1788) proclaimed by the new Interior Minister, Johann Christoph Wöllner, also known as Minister of Religion. Not by chance, Wöllner imposed a strict interpretation of the scriptures and the consequent restriction of the freedom of teaching. In December of that year, a censorship edict followed and the creation of a special commission on Education. In May 1791 further measures designed to limit the independence of the *Gelehrter* (*those who address the public of readers through the writings,* that is the ones who publish their work) were taken. New textbooks were introduced at secondary schools, inspections were ordered in schools in every province and all pastors were subjected to an examination carried out by a Special Commission, recruited by the sovereign among "trusted" clerics. These practices act on

[81] As C. McClelland states: In the Germanic area, in the Catholic universities (which in the 18th century amounted to about one-third of the total), the Faculties of Philosophy and Theology were often the only faculty of the athenaeum; registration for Faculty of Law suffered a stoppage due to the loss of importance of Roman Law, and Philosophy ceded its historic primacy to the Theological faculty, which recorded the highest number of freshmen followed by Faculty of Law, assuming an increasingly irrelevant role (1980, pp. 27-98).

a micro-physical level, the genealogical material of which traces are rarely found in philosophical texts. However, they did not escape Kant, philosopher, researcher and professor. The limitations on the freedom of research, teaching and publication had an impact on the academic activity of Kant who found difficulty in being elected Rector in 1786 and saw the prohibition of his lectures on critical philosophy.[82] And it is in this context that the philosopher brings into focus the importance of publishing and more importantly that of universities. This is demonstrated in the project of the three essays dedicated to the conflict of faculties.

It is time to deepen the meaning of the term conflict with relation to knowledge practices.

The term Streit is composed of another technical expression, *Streitsschriften* - polemical writings - a type of writing that sought the truth or falsity of a subject through public exposure.[83]

The polemical writings originate from *Elenchus* (from the Greek *elengkhos*, disproof) and from the Christian *Kontroversientheologie*, a method and a practice which assumed a special force and significance in the Lutheran Church where the free interpretation of

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[82] The efforts of the Prussian government of Frederick William II, which were also aimed at reducing the University population and discouraging young people from enrolling at universities, led to the desired result. This policy was not slow to have an effect on the activity of research and teachings of Kant. At first, the new Government had paid much regard towards the Professor of Philosophy of the Albertina. But over the years his position became increasingly more difficult. The election of the famous philosopher to Rector in 1786, had not been without its difficulties and in his own right, Kant had few followers. Critical Philosophy was not the subject of university courses until the death of Frederick II's successor, which took place in 1797, and also the reception of Kantian teachings in the Faculties of Medicine and Law was modest and limited; in August 1786 the lessons on his philosophy were forbidden even in Hesse-Kassel. The difficulties that Kant encountered with the election to Rector in 1786 may have been caused by a minor scandal which broke out in the summer-autumn 1785, when some students of Theology and a tutor were accused of deducing anti-religious principles from his teachings. An intervention by the consistory of Königsberg was required towards the students. The election of Kant was assured thanks to the intervention of Kraus, a pupil of Kant himself who was at the time a Professor of practical philosophy in the same faculty. Cfr. S. Lestition, "Kant and the End of Enlightenment in Prussia", The Journal of Modern History, 65, 1, 1993, p. 70.

[83] See entry for "Streits Schriften. Lat. Scripta polemica; scripta eristica", Zedlers Universal-Lexicon, Band 40, p. 473 e ss.

texts was accompanied by the rebuttal of arguments of the texts of adversaries both in private and in public.

We could have resolved this part on method-practice-legitimacy including it in notes, but that would not be genealogy. We will allow it to emerge because it will also be useful for reading the "disciplinary University" dispositive (next paragraph).

In synthesis:

The exposing of a truth that must be defended by wrong interpretations, was meant by using the "polemical method (*Methodus polémica or elenctic*)". To this end, the method required a careful analysis of the opponents' arguments and, subsequently, their rebuttal based on reasonable arguments. Another requirement was that the polemic was addressed to the contention's author and not to the opponent as a person.[84]

We refer to the nine rules-guide reconstructed in *Die öffen- tliche Debatte in der deutschen Aufklärung 1677-1796,* by Ursula Goldenbaum (2004, 111), as practices. Although not exhaustive, they are common to important debates of the time, and are synthesised below:

1) Expose one's own arguments regardless of a personal aspect
2) Discussions must be orientated to facts
3) Build one's own judgment impartially, regardless of their belonging
4) Obliging oneself only to truth and one's conscience
5) Be honest in selecting the arguments
6) Allow meekness towards the opponent dominate
7) Beware of adversary's malicious misconceptions
8) Take the opponent's arguments into consideration

[84] "Widerlegungs-Methode", Zed- lers Universal-Lexicon, Band 20, p. 676.

9) Prohibition to injure the opponent.

The legitimation of this strategy was founded on the basis of the Gospel, cf. Matthew, 18, 15: 'If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. 16 But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' 17 If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.'[85]

Publishing written texts represented, in that context, a complex modality to test one's own thesis, rendering them accessible to the entire Christian community and exposing them to the refutation of the scientific community. In other words, to scholars - philosophers, writers, philologists, theologians, jurists, etc. - who were participating in the *Streitsschriften*.

Kant uses the term *Streit, to indicate* a specific kind of debate associated with the medieval tradition and to which he will give a new scientific direction, on which the dialectic comparison between faculties must be founded. At this stage, Kant focuses primarily on illegal and public controversies,[86] arguing that conflict comes about to *promote the salvation of the people* and the illegality of the conflict lies in the fact that the higher faculties, delegating to the professionals, do not leave critical space to the lower faculties.[87]

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[85] See also Lambe P. J. In "Critics and Skeptics in the Seventeenth-Century Republic of Letters", The Harvard Theological Review, Vol. 81, No. 3. (Jul., 1988), pp. 271-296.

[86] This can happen in relation to matter (as in the case of matter of the "sex of the Angels", which is not allowed to be judged publicly) or in relation to the form.

[87] People "who are shameless enough to pose as" from these miracle-workers; "skilled guides", ibid., at 32, tr. pp 247-8.

3.1.2 The science-truth axis.

Kant has a precise objective, as he sums up: ‘Making Universities an additional ring between *Gelehrter* and people to clarify them and prevent violent tendencies.’ (1994, 232).

Considering the historical meaning of the term *Gelehrter* and the role that it assumes in public controversies, it is now clear why the philosopher starts this piece on controversies. Aiming to suggest a radical change in the role of Universities as regards the medieval one, Kant places it between publicist and people. However he overturns the entire dispositive from inside: the reversing of hierarchies between faculties (lower and superior). He does so on tiptoes adopting two simultaneous operations: a descriptive and a prescriptive one. On a descriptive level, he dedicates three essays that follow the preface to recount the relationship between superior and lower faculties which we have already mentioned.

On a prescriptive level, according to his vision of what a university should be, Kant gradually allows the emergence of a new need: a public institution equal to the State. This part can be found in an essay divided into two chapters. In the second (presented as an appendix) there is a part that focuses specifically on the conflict between faculties of philosophy and theology. A conflict that in Kant's hypothesis predicts a radical change of position of the first (Philosophy) compared to the second (Theology). In his words ‘It is necessary to accord a bench of opposition at the Faculty of Philosophy against that of Theology.’ (1994, 248)

How to create the conditions for this overturning?” (1992, 248)

After examining the forms of illegal controversies, Kant focuses on legal and necessary conflict. He explains the way the public questions need to be posed to the examination

of the philosophical faculty, and under the scrutiny of reason paying attention 'that everything that is said in public, is erected in principle, and it is true.' (1994, 248) In a critical passage, the philosopher stressed that the philosophical faculty does not analyse the contents but rather the method at the basis of the construction of ideas. This method must guarantee the historical, rational and aesthetic re-construction of facts. Kant moves on to list the four fundamental points that guarantee the legal controversy and their consequences:

1) The dispute cannot and should not be solved with an amicable settlement (*amicabilis compositio*); (249)
2) The conflict can never cease, and the philosophical faculty is one that must be armed for this at all times. (249)
3) Controversy takes place amongst the faculties. The government is limited only to attendance whereas the audience present is that of the readers (*Leserwelt*), representing the scientific community (249).[88] The role of the philosophical faculty is clearly stated. (249-250) [89]
4) Underlying the controversies there is confidence in a virtuous mechanism intended to eliminate any form of limitation of public debate. (250)

The theme of *reason as salvation from violence* (in Kant's experience associated with revisionist interference of the religious orthodoxy) is a central theme of the

[88] Kant makes clear, however, how the government and politics are involved in such disputes, and to what extent should stay out in this long and dense paragraph. 'If the controversy had taken place in front of the civil community (publicly, from the pulpits), as professionals (under the name of prac-titioners) willingly try to do ... then it would cease to be a scientific controversy'. The public inasmuch as the scientific community is therefore the world of readers (Leserwelt). (249)

[89] 'The class of the superior faculties (like the right side of the parliament of Science [Gelehrtheit]) defends the statutes of the government; instead, in such a free constitution as the one in which the truth is concerned, there must also be an opposition party (the left side), which is the bench of the philosophical faculty.' (249-50.)

Enlightenment philosophy. Kant makes it as a fundamental argument to position universities as vehicles of how clarified knowledge should be addressed to the people. In the essay on enlightenment *An answer to the question: 'What is Enlightenment?*' (2010), the philosopher stated that freedom in the sphere of the public use of reason is a necessary and sufficient condition for the illuminative process. However, he changes position in the work on faculty. After having undergone censorship and intimidation, and having observed the capillarity of State control, he is no longer certain that freedom of expression and publication of the *Gelehrter*, allows people to reach automatically, clarification of their mind.

As a matter of fact, Kant develops the reflection on the statute of the *Gelehrter* as opposed to professionals - spiritual director (cleric), the intendant of finance, the medical doctor. These are three figures who refer, not surprisingly, to the triad of the superior faculties on which the system of medieval universities was articulated and to which Kant suggests a change.

In the introduction to the conflict of the faculties, the definition of the Statute for the *Gelehrter* supports the distinction between scientists and professionals and the university becomes 'a kind of scientific community' (*eine Art von gelehrtem ge-meinen Wesen*), which must enjoy autonomy by virtue of the autonomy of reason: 'only scientists can judge scientists.'(1994, 237) To represent this Kant makes use of a metaphor, which compares the 'high school" of scientific knowledge to a "factory' where public teachers are employed (*öffentliche Lehrer*), professors who contribute, through the division of labour, to the vocational training of the students. (238)

With clear reference to the world of manufacturing (in genealogy 'the associated field'), Kant stresses that the construction of science happens, therefore, through a cooperative

and cumulative work. A concept introduced with *Methodenlehre* in the first Criticism.[90] However, the philosopher does a new operation: instead of focusing on the method of scientific knowledge, he focuses on the organization of the scientific community. It is as a factory of artisans who cooperate to a common activity – higher education – and to a collective work – scientific research.

Kant strategically does not make any distinction between professors of higher or lower education faculties. Both represent the community of educators who perform the dual function of welcoming students and qualifying doctors. This can be read as a strategy to mitigate conflicts among faculty members. As he states 'as much as public teachers the main task of them is to train those who will then become the professionals and will go to make up the state bureaucracy and hierarchies of churches. (1994, 239)

Since Kant regcognises that the extension of the community of scholars or scientists goes beyond academic boundaries,[91] he compares this category to the *Literaten* (literati). [92] Although educated in the academy, the last category is called to an executive function, and to limit the exercise of reason in the private sphere.[93]

Kant exposes the reasons why the Faculty of Philosophy is lower and at the same time should be autonomous in the true prescriptive passage on how universities should be an

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[90] I. Kant, Kritik der reinen Vernunft, A 707|B 735. Cfr. Cap. II. Critique of Pure Reason, trans. Werner Pluhar. Indianapolis: Hackett, 1996.

[91] The Gelehrter belonging to university constitutes only a subset of "scholars" or "scientists"; next to them there are others, disengaged by the corporations by which, they are or are reunited in free associations (academies, society of Sciences) and in laboratories, or they live "in the state of nature", without thus being subject to the rules of any academy and, nevertheless, they are amateur Gelehrter, by vocation i. Kant, Streit at 5, tr. it 237.

[92] Literati is understood in the etymological sense, as opposed to illiterate, namely "schooled" (Studierte).

[93] Officials, clergymen, physicians (examples which resume the tripartition of the faculties)"...have a legal influence over the people and constitute a special class of literati, who are not free to make public use of knowledge according to their wisdom, but only under the censorship of faculties (...) therefore they must be strictly regulated by the government, in order that they do not place themselves above the power to judge, that it is the responsibility of the faculty.. (1989, 238)

expression of the spirit of the time. This is the point where Kant draws the desired disciplinary overthrowing. To understand the depth and breadth of the change advocated by Kant, seemingly without departing too much from the institutional definitions (on tiptoes), it is necessary to remember what the teachings of the school of philosophy were. They were the so-called *artes liberales*: mathematical, physical and natural sciences and the Humanities (languages, philosophy and history). Their study corresponded to what we now call *basic research*, clearly separated from the *applied research* orientated to professional purposes on which the higher faculties were in charge. The adjective lower refers to the quality of philosophical teachings, disengaged from the training of the professions, who were destined to control others, as professionals in government. Kant, therefore, does not empty this category of authority. On the contrary, he uses it to move authority and power to the philosophical faculty. Following this reasoning we understand that the primacy of freedom places the faculty of philosophy in a condition of inferiority, which is rather particular. In this final observation, the philosopher indirectly contrasts freedom to government. Freedom is considered autonomy, self-control, and dominion pointing inwards. Government, namely the faculty of giving orders (*befehlen*), is a form of dominion facing outwards. The appellation 'lower' thus creates a sort of paradox, according to which anyone who is not free and commands, is superior to those who are free but do not command anybody. (1994, 238) The kind of freedom on which Kant focuses, is explained in the same paragraph, which adds important elements to the genealogical research.

> 'It is absolutely requisite that, in the university, there is a faculty composed by scholars belong to the community which, independently of the orders of the government with regard to its doctrines, do not have the freedom to give any orders, but are able to express a judgement for each order having to do with the scientific interest, or the interests of truth, and where the reason must be authorised to speak in public.' (Kant; 1994, 239)

Authorization comes to coincide with autonomy in basic research, and in the prescription of non-interference by the government. In this manner, Kant creates the freedom-truth axis of scientific research. In genealogy: the truth-knowledge axis.

A clarification is needed. Given that the Philosophical faculty (lower) was divided into two departments - historical and pure rational knowledge - its aims were to provide students with a solid scientific-literary educational base. It represents a necessary passage to the study of the subjects taught in the higher faculties. (Kant; 1994, 245) [94]

In the words of the philosopher:

> 'This faculty extends to all sectors of human knowledge (so, historically speaking, even beyond the higher faculties); It just does not consider all of these sectors (namely the doctrines and precepts of higher faculties) as content, but as the subject of his inquiry and his criticism, having under aim the advantage of science' (245)

What Kant intends to point out is the absolute necessity of an educational system founded on education to the scientific-philosophical method propaedeutic to the superior method and free of professional orientation set on utility. Thus, a system that focuses on the scientific interest and the truth. The analogy science-truth is associated with authorization, autonomy and freedom to publicise the scientific discourse.

If Science coincides with truth (understood as method and not as content) the purpose of the lower faculty is to deal with any scientific matter, exercising the autonomy of judgement and the public use of reason. In Kant's view the lower faculty does not

[94] See below: 'Now, the philosophical faculty includes two departments, that of historical knowledge (to which belongs history, geography, descriptive linguistics, humanities and all that the natural sciences offer as empirical knowledge) and that of rational and pure knowledge (pure mathematics and pure philosophy, metaphysics of nature and morals), and both of these parts of knowledge in their mutual relationship.' (1992, 245).

intervene in the context of private use of reason, it has no power to rule – but it has the freedom to publicly express an opinion on any scientific matter.

The 'truth' for the philosopher is therefore not identifiable with content. In the objective sense it is related to the idea that the research tends to. In a subjective sense it is related to the correct exercise of thinking in accordance with the principles of reason (1994, 130-131). The 'Truth' guides with sincerity the exposition of one's own thesis, without, for convenience, concealing doubts and difficulties. (1994, 573)

Unlike the professors of higher faculties (government 's employees limited to the private use of reason because they are potentially dangerous), for professors of the faculty of philosophy public exposure must be unlimited and free, released from government censorship.[95]

As evidenced by Reinhard Brandt, in Kant's view the heteronomy of higher faculties counterpoised the autonomy of the philosophical faculty:[96] This is the only guarantee of independence of universities from political and religious power. Philosophy in Kant's vision is the only faculty that guarantees the right for evading from forms of will, from the interests of the State because of being at the exclusive service of freedom and the search for truth itself.[97]

According to Kant's thought, in Universities the freedom of expression and the faculty of philosophy professors' freedom of publishing guarantees the activation of a *virtuous*

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[95] 'Therefore it will be necessary for the philosophical faculty, because it has to guarantee the truth of the doctrines which must accommodate or even only allow, is considered in this regard free and subject only to the legislation of reason, not that of the Government.' (Kant; 1994, 244).

[96] On this see: Brandt, Reinhard, The Conflict of the Faculties. Rational determination and hetero determination in the Kantian University, cited above, p. 18.

[97] See the Kantian reasoning in summary: Then the philosophical faculty can claim rights on all doctrines, to submit their truth for examination. On this cannot be imposed any interdict by the government, without having the latter infringe its peculiar and essential purpose, and the higher faculties must endure the objections and doubts that it advances publicly; and some may find this tedious, because without such critics they would have had a chance to rest undisturbed and, in addition, to rule despotically in their tenure, once occupied in any capacity. (Kant; 1994, 245).

circle capable of generating a debate among professors and to submit any doctrine to criticism, a precondition of all knowledge.

Kant attributes to universities and to the university professors a fundamental role not only in the scientific community but also in civil society. At the heart of the work is, therefore, the relationship between the scientific community (in general, and particularly academic) and the government. Even the relationship between the sciences is viewed as a political issue and so the dynamics of power within the institution, between the classes in faculty, assume a social importance that is reflected in the relationship between science and basic research, necessarily autonomous, and science and applied research aimed at special interests.[98]

Recognizing the autonomy of scholars in general, both within and outside the university, Kant advances the idea of a collective and distributed intelligence as the foundation of a paradigm shift that informs the processes of democratization of knowledge associated with communication media. Above all, it is the association science-truth that Kant places at the foundation of the entire university which allows him to interpret the *spirit of the times*. Such concept was defined by Steven Turner as '*Wissenschaftideologie*' – the ideology of Science – the product of the German enlightenment at the basis of the reform of university education in the work of Wilhelm von Humboldt in the beginning of the 19th century.[99]

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[98] See the Kantian reasoning in summary: Then the philosophical faculty can claim rights on all doctrines, to submit their truth for examination. On this cannot be imposed any interdict by the government, without having the latter infringe its peculiar and essential purpose, and the higher faculties must endure the objections and doubts that it advances publicly; and some may find this tedious, because without such critics they would have had a chance to rest undisturbed and, in addition, to rule despotically in their tenure, once occupied in any capacity. (Kant; 1994, 245).

[99] Turner talks about "Wissenschaftideologie" (ideology of science) as product of the German enlightenment, which focuses education on the ideal of science; an idea that had a notable influence on the reform of university education in the work of Wilhelm von Humboldt at the beginning of the 19th century. Cfr. R. S. Turner, "The growth of professorial research in Prussia, 1818-1848 Causes and Context", Historical studies in the physical sciences, III 1971, pp. 137–82, quoted in F. Gregory, "Kant, Schelling, and the administration of science", Osiris, 5, 1989, p. 17.

The paradigm shift from the primacy of religion (Middle Ages) to the primacy of Reason/Science (modernity), conveyed by Universities seem to have been launched also thanks to the work of Kant. We will see how it will be recognised and genealogically translated into a power dispositive.

3.1.3 The Disciplinary University.

The discourse: science as police discipline of knowledge.

In different parts of his work, but in particular in '*Society must be Defended'* (1997; 1976), Foucault points out how the modern university, especially in the Napoleonic version, furthered the affirmation of the disciplinary society. But not only. Foucault shows, in few but intense pages, such as the Enlightenment University, founded on the promise of salvation from violence through reason (thus, from religious orthodoxy), has paradoxically laid the basis for the disciplinary society with the *invention* of 'science like disciplinary police'.

The paradigm shift anticipated by Kant based on the delicate overturning 'theology-philosophy' and on the association 'autonomy of science - truth' has been adsorbed in Europe taking various forms and, of course, some forms even contrary to Kant's vision. In the Humboldt University reforms of the early 19th century, the paradigm shift has effectively encouraged the development of a scientific university informed by philosophy, underlying the rich production of knowledge in 19th century Germany. However, this does not preserve the region from 'violent tendencies' which take place throughout the 20th century.

In the rest of Europe especially where the Napoleonic Empire had effectively ruled, therefore far beyond France, universities had become a fast tool for centralization of

control under the State in favour of development of capitalism. Paradoxically, as Deleuze teaches and as Latour underlines: that project of modernity has not exactly been realised. Something more powerful, a new version of a very effective control was established, and it has redefined the role of universities, laying the groundwork for the contemporary ones.

However, as it is known, genealogically we must enter the practices one step at a time. Science is based on knowledge classifications and hierarchies: functional procedures capillary controlled that neither philosophy nor the old orthodoxy, with the advancement of capitalism and modern states would have been able to guarantee. Disciplinary control, which legitimates itself on the primacy of science, generates a form of government that is much cheaper and more efficient than the one transmitted by the orthodoxy - a principle that regulated the religious, ecclesiastical and control mode of societies and the medieval University. Orthodoxy is meant as the adoption of the practice of controversies and the exclusion of statements that were not acceptable and did not conform, only after a public and extremely articulated condemnation procedure. I have examined it extensively (thanks to Ursula Goldenbaum's work) noting how even Kant, to overthrow the medieval system, has adopted the same approach but assigning to philosophy the role of guarantor of truth and knowledge and advancing a position to professors of philosophy in the controversies.

However, in his view controversy regulation does not concern the control of statements' content (which is also introduced by Kant) and their conformity to a certain truth (which instead in Kant should be monitored). It controls the 'regularity of statements.' The disciplinary society concerns a discursive rupture conveyed by a new dispositive that approaches an associated field of amendments and institutions.

The disciplinary dispositive creates the basis for an infinitely more rigorous, comprehensive and extended control because it is based on techniques that Foucault has defined in *Discipline and Punish* (1995). These are techniques of individualising and simultaneously, globalising. These techniques penetrate the life of individuals, at the level of bodies from the disciplines, fragmented and reduced to parts. At the same time, it submits the subject to a globalising knowledge – science – that organizes all these techniques on the body under a global project.

Disciplinary is, therefore, a more effective and capillary dispositive, because it generates the self-regulations of the individual while going back to general criteria such as individuals, subjects are reduced to soul-subject, I-psyche. They are individualised by participating, simultaneously, at the social project of global subjugation. [100]

The system of medieval orthodoxy became an obstacle to the renewal of the 'stock of scientific knowledge', creating a kind of 'epistemological block', whereas the disciplinary one made a more rapid renewal of "utterances" possible and exercised through what Foucault defines as 'orthology'. That is a form of control that starts from the discipline (1997, 161).

Therefore, the disciplinary system enables the liberation of the field from procedural hitches to consent the introduction of new power procedures.

Hence '*the invention of science as disciplinary police'*: a global discipline, which occurred in the 18th century. In the words of Foucault, science, as it is understood from the Enlightenment 'did not exist before the 18th century.'[101]

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[100] Se all the chapeter Prisons and Surveillance, pp. 96-119, and in partucuralr the phrase: 'With the new practices of punishment the body leaves space for the soul to dissolve in the techniques of power.'

[101] 'The science in the singular, did not exist before the eighteenth century. Sciences existed, knowledges existed, and philosophy, if you like existed. Philosophy was, precisely, the organization system, the system that allowed knowledges to communicate with one another - and to that extent it could play an effective, real, and operational rolo within the development of technical knowledges'. (Foucault; 1997, 182).

Contrary to what was proposed by Kant, science has paradoxically, substituted philosophy in its role of organization of *knowledges*. However, it did so by separating them into different disciplines and disciplining them, depriving them of the internal communication that was vital for their autonomy. As it is known, Foucault uses the term knowledges in order to underline its plural nature. Furthermore, science would also have subjected them to a hierarchy that sees them at the main guarantors of progress: the new religion, the new liberating force. How did science come into existence? Foucault is clear about it and specifies the need to adopt an approach that considers *the genealogy of knowledge*, which is very different from that adopted by *the history of science.*

The history of science is located on the *cognition-truth axis*, establishing the necessity of 'truth', as a form of knowledge legitimacy, which, as in Kant, assumes that the organization of knowledge is functional to realizing a promise (salvation from violence). However, in genealogy of knowledge, it is placed on the opposite axis, *the discourse-power axis* or, *the discursive practice-clash of power axis*.[102] On this axis it is possible to read how the primacy of science, supported by the idea of enlightenment progress against prejudice and error, was an invention that continued to inform the university system in the 20th century. In turn it can also reveal what that invention had been hiding. As Foucault sums up: 'an immense and multiple battle, but not one between knowledge and ignorance, but an immense and multiple battle between knowledges in the plural.' (Foucault; 1997, 179). Continuing with Foucault's words and *their morphology*: 'Knowledges that are in conflict because of their real morphology,

[102] 'The difference between what might be called the history of science and the genealogy of knowledge is that the history of science is essentially located on axis that is, roughly speaking the cognition-truth axis, or at least the axis that goes from the structure of cognition to the demand for truth. Unlike the history of science, the genealogy of knowledges is located on a different axis, namely the discourse-power axis or, if you like, the discursive practice-clash of power axis.' (Foucault; 1997; 178)

because they are in possession of an enemy, and because of their intrinsic power-effects'. (179)

It is interesting, as Foucault noted, that at one point in the discourse, the question of technical knowledge and technology emerges, created in the late 1700s, and identified as a field that is associated to scientific achievement. It is specifically related to the development of capitalist economy. The philosopher demonstrates how in the 18th century this field of knowledge was 'plural, polymorphous, multiple, and dispersed.' There were, therefore, several knowledges, differentiated according to 'geographic regions, dimensions of the endeavours or laboratories, of social categories, of the kind of education and of the wealth of their possessors.' (1997, 179)

These knowledges were in constant conflict in a society where wealth and independence of individuals corresponded to the "secret" of technological knowledge. (1997, 179) In summary: with the development of capitalism and its forces of production, the price of these knowledges increased and, at the same time, there has been a development of the processes of annexation and confiscation of minute knowledge (local, artisanal) by the industrial one.

In this process, the national State plays a key role: through some strategies transmitted by the institutions (existent or new) it carves out an important part for itself, negotiating available resources in the name of another promise: the security of citizens. Foucault defines the secular state power as 'the modern matrix of pastoral power' and demonstrates how Universities have played a major role in its affirmation. (157)

3.1.4 The modern university as a disciplinary control dispositive.

Foucault (1997) describes in detail how the modern State intervened, directly or indirectly, the process of annexation of polymorphic and dispersed knowledges through some institutions and through four major procedures or enunciatively practices characterising the disciplinary control strategies.

Among the institutions Foucault lists: the *Encyclopédie* (as a form of homogenising of technological knowledge), the *great schools* (such as those of mines designed to allow the homogenization of different technical knowledges), the *body of the state inspectors* (the creation of which has enabled the centralization of technical knowledge), and of course, the *great institutions* including hospitals (whose practice of treatment have been spread making the codification of population exercised by medical profession acceptable). (1997, 158)

However, the State's contribution in the transformation of science in disciplinary knowledge police happened, according to Foucault, thanks to the Napoleonic type of University. In other words, the "great apparatus of uniform knowledge" dismantled the medieval University and realised the disciplinary University from the end of the 18th century to the beginning of the 20th century. (1997, 160)

Foucault declined the four control strategies, conveyed by the great institutions listed above and, obviously, by the Napoleonic type of University, the Disciplinary University. (179-181)[103]

[103] Its power is based on a kind of control apparatus implemented through procedures and rites first introduced by the Napoleonic universities, breaking with medieval tradition, based on local and specific knowledges. (Foucault; 1997 pp. 179)

The Disciplinary University – Genealogical Grids of intelligibility

By acknowledging Foucault's reading of the disciplinary University, it is now possible to draw a first grid of genealogical intelligibility regarding the European University system under disciplinarisation. It will be comparable to the one that will be obtained in the next chapter about contemporary Universities subjected to audit procedures. I would like to note that the grid photographes a change in its development in the way government introduces new procedures in order to facilitate the passage from one system of control to another one. This is the micro-physics level of power in its morphogenesis.

Grid's element in Diagram 6

1. **The elimination and disqualification of local and minor knowledge.** Universities became the prior institution in selecting knowledge (assuming a kind of monopoly). Everything that is created elsewhere is seen as "primitive knowledge". In other words, what is created outside the official and institutional research bodies is excluded and disqualified. Artistic academies, for example, will follow a parallel recognition path out of universities. On the contrary, new technical departments will be introduced into universities. Besides, engineering, architecture and town-planning will be absorbed as functional disciplines for the affirmation of the centralised state.

2. **The institutionalization of dispersed and multiple knowledge.**
Whatever enters in universities is normalised and homogenised through the establishment of a scientific community with a recognised statute and a consensus organization. The barriers of secrecy are torn down just through the standardization of knowledge. Therefore, the autonomy of certain forms of knowledge is reduced or very compromised. Philosophy has lost its historical role in mediating disciplines.

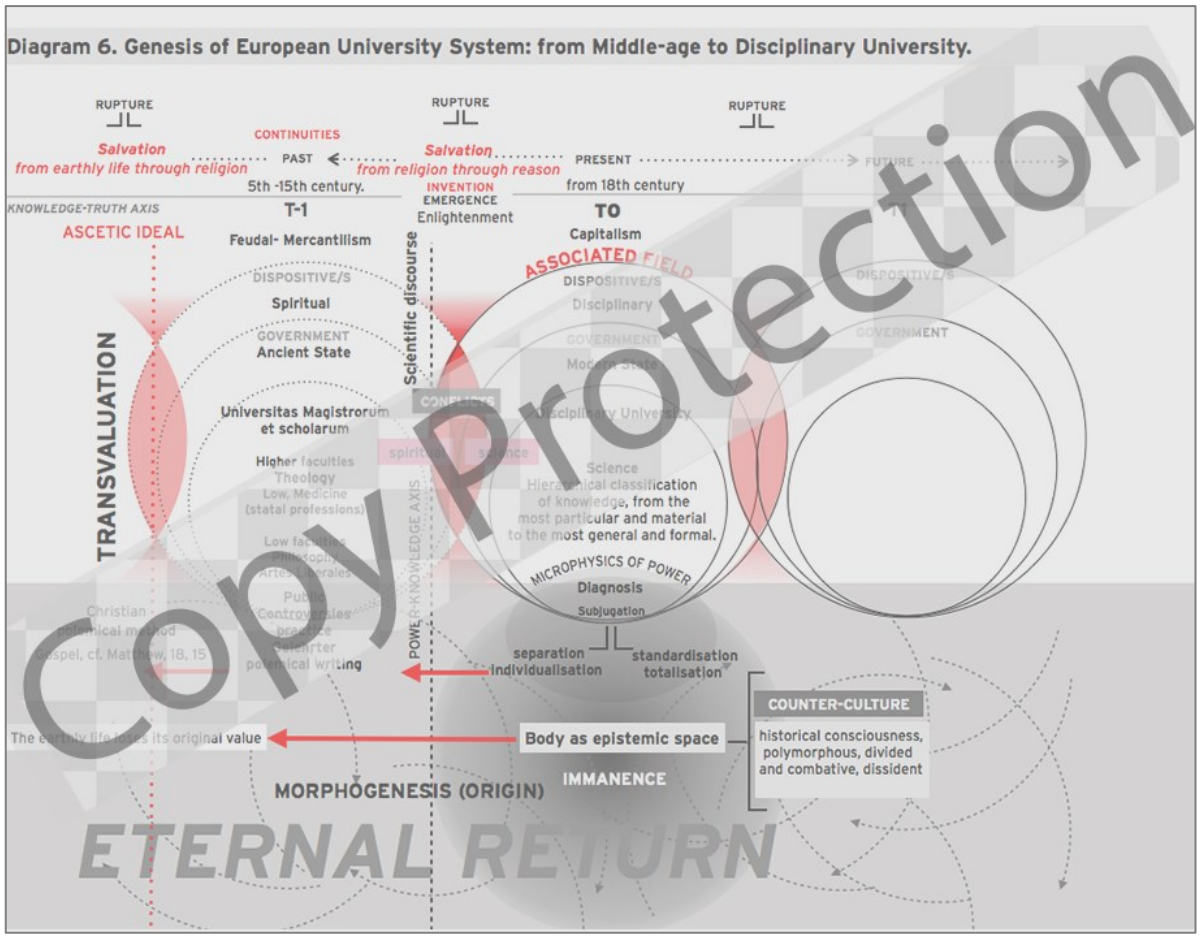
3. **The hierarchical classification of knowledge, from the most particular and material to the most general and formal.** Different and multiple knowledges are organised into curricula and teachings that differ per level and quality, organised into hierarchies that range from technical subjects of practical orientation to more abstract ones (science and physics).

4. **A pyramidal centralization allowing this knowledge to be controlled directly or indirectly by the State to suit the needs of capitalism.**

The State, through universities assures the transmission of knowledge from top to bottom and the directions research must undertake. It is, therefore, possible to modify the study curriculum and therefore the professional training of students, depending on the needs of companies.
Obviously, in every modern state the process of disciplining universities have generated different adjustments between disciplines, which refer to the specific balance between powers. In Italy, for example, Catholic schools have continued with some autonomy to deliver training, carving out an important role in the Italian university system than in other States. In France it has been completely downsised. But in general, the four strategies examined (both globalising and individualising) have been recurring and have created the European University structure.

We have seen that philosophy has lost its historical role, causing the emergence, not surprisingly in Nietzsche, Foucault, Deleuze and Guattari of the question: 'What did Philosophy become in its relationship with other disciplines and, with history in particular? A question that is at the basis of the genealogical reflection, and a question to which, not surprisingly, Latour returns. Furthermore, as Foucault shows, history itself has been disciplined and subjected with no less than a Ministry of History, expressly created in the 19th century and equipped with a deposited of archives (in France it is called *l'Ecole des Chartes, Foucault, 1997, 186*).

Foucault (1997) argues that the liberation of historical knowledge from power, which took place during the 18th century, has transformed this knowledge into an instrument of struggle, generating an acceleration of the state of the processes of appropriation and official disciplining. This caused a bifurcation within this knowledge which also explains the need for genealogy. Since history has become an anti-state knowledge and the State has attempted to discipline it, a conflict between these two histories has been created. Nevertheless, it has strengthened the anti-state one creating two levels of historical knowledge. There is the official and disciplined one as a historical discipline and the one of historical consciousness, polymorphous, divided and combative. In fact, the comparison of these two conflicting historical productions is central to genealogy (1997, 186).
In short, it is now clear that the prophecy of salvation created with the ecclesiastical orthodoxy has been processed by new powers in the direction of laicisation: salvation from violence through reason, salvation thanks to progress, salvation of citizens, etc. It is now clear how genealogy allows us to observe the rhizomatic dimension of life in its continuity, which guarantees forms of breakages and paradigm shifts. As a matter of fact, the next chapter will conduct us in the next genealogical rupture into the European university genesis.



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3.2 The Salvation from unemployment through certifications.

All is quiet.

Genealogy indicates that we should see the struggles or conflicts that are going on, especially when they assail the bodies because that is where we can visibly observe the practices of subjection, the actualization of the will to power. We know that these forms of conflict have not disappeared at all in the contemporary society, as evidenced by the bodies that are annihilated in the name of the Islamic revolution and the mangled bodies of migrants fleeing from the very same terrorism. In some cases, the struggle through exposure of the body has assumed the valence of artistic manifestation against the power and practice of censorship (Le Femeen).[104]

In the case of Universities, the latest clashes between student bodies and representatives of power dates back to the 1970s, with their apex in the events of 1968. Those clashes of students of the Western world as main actors was a reflection of the wave of pacifist movement in the name of ending the violence exercised by capitalist states. Science itself, in its utmost expression, physics, had provided its most powerful tool for repression: The Atomic Bomb (1942). The use of the nuclear bomb represents not only an effective element of menace even today (Korea 2017) but highlights the failure of that promise of salvation through reason and scientific research conveyed by the modern university. The students' protests of 1968 can be read as an expression of the conflicts informed by the historical, polymorphous, multiple and combative

[104] Femeen is a Ukrainian-French radical feminist activist group intended to protect women's rights. The organization became internationally known for organizing controversial topless protests against sex tourism, religious institutions, sexism, homophobia and other social, national and international topics. Founded in Ukraine, the group is now based in Paris. https://en.wikipedia.org/wiki/Femen

consciousness described by Foucault. These forms of resistance, which for a century opposed the official historical discipline arisen in the disciplinary University, have been gradually subjugated and reduced to silence. Beyond the expressions of solidarity with the Chinese students repressed in the Tienanmen Square (1989)[105] and, then later, the students who were the main actors of the Arab Spring (end of 2010)[106], we see European students protesting when the reform of the Bologna Declaration (the BD launched by the EC in 1999) was enacted. As a matter of fact, European students are currently protesting against the introduction of a system with two cycles of studies, which as well as standardizing the training processes, creates inequality of access to educational resources based on income discrimination. We see them protesting the enactment of the reform on autonomy (between 2000 and 2002), in various nations, as we will see in conjunction with the BD, which enables the process of privatization and liberalization of the state university to begin. We find them ten years from the enactment of the BD, in Germany (Frankfurt) protesting, even wearing the masks of *Anonymous*[107] in front of the premises of the European Central Bank against the related

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[105] The Tiananmen Square protests of 1989, commonly known in mainland China as the June Fourth Incident (六四事件), were student-led demonstrations in Beijing, the capital of the People's Republic of China, in 1989. https://en.wikipedia.org/wiki/Tiananmen_Square_protests_of_1989
Everyone remembers the armoured tank pointed at the body of Wang Weilin, a student who in the Tiananmen Square (which translates as The Gate of Heavenly Peace) deals with a part of the same ruling class that in 1949, in the same square, had proclaimed the birth of the Peoples Republic of China and participated in its purification, under the leadership of Mao: the cultural revolution founded on the mobilisation of thousands of young people and students.

[106] The Arab Spring, (Arabic: العربي الربيع ar-Rabīʿ al-ʿArabī) also referred to as Arab revolutions (Arabic: العربية الثورات aṯ-'awrāt al-ʿarabiyyah), was a revolutionary wave of both violent and non-violent demonstrations, protests, riots, coups and civil wars in North Africa and the Middle East that began on 17 December 2010 in Tunisia with the Tunisian Revolution. https://en.wikipedia.org/wiki/Arab_Spring.

[107] Anonymous is a loosely associated international network of activist and hacktivist entities. A website nominally associated with the group describes it as "an Internet gathering" with "a very loose and decentralised command structure that operates on ideas rather than directives".The group became known for a series of well-publicised distributed denial-of-service (DDoS) attacks on government, religious, and corporate websites. https://en.wikipedia.org/wiki/Anonymous_(group)

impoverishment of students and their families, who are indebted due to the cost of their studies. There is a protest denouncing the general situation of hardship created by the superpowers and financial empires that arose on the wave of anti-globalization movement (2004),[108]bloodily suppressed in Italy (Genoa, 2001).

As I mentioned before, Italian students protested against the September 2017 exams block and the blockade of registrations for the 2017-18 academic year announced by lecturers of public universities. These institutes receive funds based on the number of students enrolled, but paradoxically, the number of lecturers (caused by the blockage of hiring) and the capacity of the premises remain unchanged. The protests are the opportunity to reiterate, 18 years after the promulgation of the BD, that the reform (also known as 3 + 2) is bankrupt. Also, the implied promise to ensure employment has remained unanswered. However, this is not all. It is now clear that the BD, introducing quality detection tools for allocation of funds, has produced a general managerialisation of the system, moving the conflict directly to the faculty. Thus, this conflict has become a competition between institutes for resources. Some public universities have been forced to close their courses due to declining enrolment. Other universities, which are better structured and especially the ones in the private sector, have received funds for extension of offered courses and for their survival in the free market of education.

The subject is heterogeneous and difficult to photograph. Some researchers, especially the Anglo-Saxon ones, scientifically analyse the costs of managerialisation of universities and the effects of audit practices. On the impact of managerialization in

[108] The anti-globalization movement, or counter-globalisation movement, is a social movement critical of economic globalization. The movement is also commonly referred to as the global justice movement, alter-globalization movement, anti-globalist movement, anti-corporate globalization movement, or movement against neoliberal globalization.
https://en.wikipedia.org/wiki/Anti-globalization_movement

Higher Education, I reported to Richard Sennett (1986), Christopher Hood (1991), Henk J. ter Bogt and Robert W. Scapens (2012). The phenomena of Auditiging practices in Higher Education will be deeply analised in Chapter four. I can anticipe that Michael Power (1994; 1997) and David Flint (1988) has been the main authors analised. Other researchers examine the processes of privatization (Steve Woodfield , 2014) and the effects of neoliberalism on higher education (Numerous articles have been published on this subject in the *Times Higher Education Supplementstarting and in* International Higher Education, 2000-2018). Recent publications referring to the local situation in Italy have highlighted the damage caused to the country's development which was caused by the diminution of funds for research. There is a cause of brain drain due to scarce pay (salaries below the European average) and the aging of the hired teaching staff. These are two elements which have lowered the level of competitiveness of Italian universities. (Zapperi and Sylos Labini; 2006). Several publications praise and welcome the introduction of technologies in the academic environment as a new parameter for innovation and progress (Anant Agarwal, 2018; Jonathan Haber, 2018). On the contrary, other researches warn against the risks of technologisation of universities and the dissemination of e-learning (Philip D. Altbach, 2014), as demonstrated by the American experience MOOC (Massive Open Online Course).[109]

All the contributions above were valuable and rigorously considered, but in general, it is difficult to find a text, which, on an equal level to those of Kant and Foucault, summarises the overall situation and links epistemological aspects to economic,

109 A Massive Open Online Course (MOOC /muːk/) is an online course aimed at unlimited participation and open access via the web. In addition to traditional course materials such as filmed lectures, readings, and problem sets, many MOOCs provide interactive user forums to support community interactions among students, professors, and teaching assistants (TAs). MOOCs are a recent and widely researched development in distance education which were first introduced in 2006 and emerged as a popular mode of learning in 2012. https://en.wikipedia.org/wiki/Massive_open_online_course

organizational and political aspects, that is, the knowledge-power axis. This research represents a partial attempt (and does not pretend to be exhaustive) to clarify and share a genealogical interpretation of contemporary European Universities, which seems to be missing (especially in Italy) to those who are directly interested. They are students, teachers, parents and academic staff, immersed in the globalization processes and totally identified in this emerging competition. In my hypothesis, competition is a 'power trick', or a control process aimed at reducing real conflict in a competition where individuals (always more alone and even more fragile) are struggling with one another. Genealogically it is interesting to observe how, in terms of conflict management, the BD functioned very well moving it directly onto the weakest subjects and transforming conflicts into an open competition around scarce or potential resources. This competition that even at academic level, involves multiple generations, is in line with the general neo-liberal labour market (where three generations are fighting for work). Several elements explain why *all is quiet*. Sporadicity, dislocation or localization-morphogenesis of conflicts, as well as the diversity of subjects engaged and research sources, and lack of aggregate data contribute to make the situation, a good 18 years from the Bologna Declaration, to seem normal. In fact, it is. As we shall see, the aspects above gathered into a short paragraph, contain all the characteristics of The European Higher Educational (EHEA). Not surprisingly, the body takes this name for the first time with the BD reform when the liberalisation process of Universities is launched. The Bologna Process has methodically assumed the role of 'field of observation', 'fixed point' in comparison to the fragmentation (above described). It has been genealogically analysed in a capillary manner, doing the dirty work (inherent to genealogy). In other words, rummaging through the amendments and documents produced over these long years by the subjects (potential forces in opposition) involved with the emerging issues;

consulting both official reports of biennial congresses produced by the European Community (EC), rummaging in the websites of institutional representatives and in articles and essays produced by isolated researchers. In short, the European university system is being analysed by observing the processes of translation, deviation and discursive composition around the BP. This allowed me to reveal, on an interest level, who are the beneficiaries of the introduction of a new discourse on universities and the characteristics of the new control dispositive transmitted by universities. That is, its effectiveness in managing the potential conflict, which has not gone any step further and recently emerging in the form of competition.

Methodological advice.

My choice, in a genealogical reading, was to let original documents speak for themselves.

All the information about the Bologna Declaration and Bologna Process refer to the official website (https://www.ehea.info). These have been indicated with the sigma EHEA, followed by the publication year. e.g. EHEA, 1999. These documents are currently accessible.

I also gave a double reading of the BP:

In 3.2.1 and 3.2.2 the titles of each chapter and paragraph refer to the general genealogical process.

The terms in parentheses, under the heading refer to the name of the procedures introduced by the Bologna Declaration, absorbed by all the institutions engaged during the Bologna Process and by whom the changes have been realised. Enunciative practices introduced a new control system. Genealogically speaking, they represent the 'microphysics of power'.

In paragraph 3.2.3. under the title “Mapping controversies”, I chose to italicize in brackets the potential themes of conflict among the main subjects. That has been controlled until transforming them in a competitive mode.
- the reference to the Italian case is motivated by the difficulty of entering into individual regulatory paths of each Country, but it is known that the process has been implemented in all the participating nations at the BP.
Last but not least: I often use terms as 'students, professors or parents in the plural in order to underline the collective nature of their engagement in the BP. However, in my hypothesis the strength of the new control strategies is that the subjects have became individuals (always more alone and isolated) and that the old socio-polical representatives categories are no longer effective in describing people’s behaviours and needs.

3.2.1 Invention: The European Higher Educational Area.
(The amendment: The Bologna Declaration)

The Bologna Declaration (BD) in our Genealogical reading represents the statement that allows the emergence of a field associated with enunciate practices. It redefines the mapping of institutions legitimised in the European University system, and more. In fact, it launches the processes of appropriation of practices of power from new categories. Emergence is a precise concept and, as we have seen, does not mean cause. In fact, the BD allows us to observe change evolving and to emerge on the surface of a new discourse, which, as Foucault emphasizes, is often formalised in a legislative document. We have seen this in the case of the reform introduced in 18th century Universities and from which the Kantian analysis starts. Subsequently, we have also learned that Foucault referred to it in disciplinary university. We see it again in the case

of the BD, a reform with the advantage of creating a field associated to discursive practices around a reorganization of knowledge and powers. Thus, it leads to an affirmation of a will to power.

With the amendment of the BD in 1999, which was signed one year before the introduction of the Euro and the Eurozone, The European Higher Educational Area – EHEA was created. Genealogically speaking we call it an *invention.* Signed by 29 countries, now 48, this amendment formalised the process of dismantling the modern public and national university system. That was done by legitimising its liberalisation through unification/homogenisation of the academic system, differentiated and manifold since its inception. This is a process which started well before 1999 and is still in place, based on a clearly defined common goal, a deadline and a set of specified objectives (five techniques).[110]

The objectives are listed under the title 'The Bologna Declaration is not just a political statement, but a binding commitment to an action programme.' (EHEA, 1999)

To understand the extent of the change introduced with the BD and to follow its analysis, it is necessary to carry out an in-depth examination.

The two main goals:

- To create a European space for higher education in order to enhance the employability and mobility of citizens, or vice versa: to increase the mobility of European citizens – mainly students, but also professors - in combination with the flexibility of employment. The nature of the labour market requires greater mobility of labour resources (workforce);

[110] ACC-Processus de Bologne ENG.pdf

- To increase the international competitiveness of European higher education. It says that the vitality and efficiency of any civilisation can be measured by the appeal its culture has for other countries. ‘The signatory countries explicitly express their goal to ensuring that the European higher education system acquires a worldwide degree of attractiveness equal to [Europe's] extraordinary cultural and scientific traditions.’ This objective allows two factors to emerge: 1) the extraordinary cultural and scientific traditions of Europe are risking succumbing because of an educational system that is fragmented and uncompetitive, and thus, not very attractive; 2) the market of education has become profitable, especially the American one, attracting new segments of the world population in strong economic growth (India, China and South America). Student mobility, however, requires the removal of barriers that hinder comparing the teachings offered by the Universities of origin. In other words, the comparison of acquired learning. These barriers can be eliminated with five technical modalities set out in the statement.

1. The adoption of a common framework of readable and comparable degrees, also through the implementation of the Diploma Supplement (DS). This is a document accompanying a higher education diploma, providing a standardised description of the nature, level, context, content and status of the studies completed by its holder. Higher education institutions issue it according to the standards agreed by the European Commission. The DS is designed to even out the differences among various higher education courses and facilitate European and non-European student mobility.
2. The introduction of undergraduate and postgraduate levels in all countries, with first degrees no shorter than 3 years. Access to the second cycle shall require successful completion of the first cycle of studies. The degree awarded after the first cycle shall also be relevant to the European labour market as proof of level of qualification. The

second cycle should lead to the master and/or doctorate degree (introduced in 2003) as already in place in many European countries. The articulation in standardised training cycles introduces, in short, inequality accessing the educational and professional resources established by the labour market. The market requires more mobility of technical profiles associated with the first level of study, whereas the second level prospects more prestigious roles.

3. The adoption of ECTS-compatible credit system also covers lifelong learning activities. Next to the classical system of evaluation on quality of student performance in the examination expressed in thirtieths, the BD introduced the system of allocation of ECTS credits. The European Credit Transfer and Accumulation System grants 180 credits for the three-year curriculum and 120 for undergraduate degree courses which correspond to the commitment of the hypothesised hours needed for passing the exam. Conventionally 1 ECTS is equivalent to 25 hours of student engagement. The sum of hours carried out in presential classes/laboratories and remote/personal autonomous hours of study. With the introduction of the ECTS, each teaching becomes comparable in any European University. Its objective is to facilitate the planning, delivery and evaluation of study programmes and student mobility by recognizing learning achievements, qualifications and periods of learning. In addition, the credits could also be acquired in non-higher education contexts, including Life Long Learning, provided they are recognised by the receiving universities concerned.

4.The European quality assurance system, with comparable criteria and methods, involves setting guidelines for verifying the quality of academic programs to standard models and the inception of bodies responsible for standardising evaluation processes.

5. The elimination of remaining obstacles is aimed at allowing free mobility of students (as well as trainees and graduates) and professors (as well as researchers and higher

education administrators). This point appears apparently as a synthesis of the previous ones. What exactly are these previously cited obstacles, beyond comparable training cycles and the comparability of credits? Undoubtedly, the difference in languages, which will be readily eliminated by introducing recognition for academies able to provide courses in English. The term economic barrier, is not mentioned. However, it is known that economic support for mobility experiences, the Erasmus programme (for students and professors), is minimal and insufficient to cover transfer expenses . That explains why the outflows from academies in ten years from the implementation of the BD has remained modest (4% average). The Erasmus has been exploited by wealthier sectors of the population.[111]

The obstacles are quite diverse and the legislature considers the complexity of the process of unification in a field that for centuries was highly differentiated and multiple. The fact is that the Bologna Process follows the process of Europe's unification in the European Union. Genealogically this is called an associated field. This process of unification was established in 1992. However, it has a long history that began during the Second World War [112] and that continued during the cold war year when Europe was divided into States and further into two blocks, until the introduction of the Perestroika in the Soviet Union by Mikhail Gorbachev (from March of 1985 to 1989). The Perestroika initiated the process of dismantling the Soviet Union itself, with the fall of the Berlin wall (1989). There were also all the political adjustments which took place at the time. They included the invention of a United Europe to tackle the new economic

[111]DATA: the incoming overage (10%) is more than the outcoming (4%) the incoming of non-EU (students provide independent funding) is more than the EU student incoming (students that need EU Countries founding). Students = costumer (EHEA, 2010)

[112]Comunità europea del carbone e dell'acciaio, entrata in vigore nel 1952.

challenges associated with new geopolitical and economic structure (neo-liberalism, another associated field in genealogical terms).

At the level of Higher Education, it is no coincidence that the *Magna Charta Universität* was signed only in 1988 in Bologna. At the time, the discussion about the unification of the university system was beginning. As a matter of fact, it prepared the ideological grounds for the emanation of Article 126 of the Treaty of Maastricht in 1992. This article granted the European Commission's competence in education and on firm pressure from business for the first time. It is no coincidence that the BD was issued in 1999 a year before the birth of the Eurozone and the euro, which in fact, became the currency of exchange for the European economy. This included university fees and labour remuneration adjusted to the needs of neoliberal companies.

Neo-liberalism is, genealogically, the main associated field of the BD in correspondence with the crisis of the State/nation and the legitimization of the EU.

In the definition of the two major goals, the BD introduces the University's neo-liberal perspective on two levels.

Neoliberalism of the Labour Market: With the BD's first objective of increasing employability and mobility, comes the consecration of the end of universities as places of knowledge. The new university becomes legitimised as a training agency for the workforce, suited to the contemporary production market. A market characterised by constant and fast innovation of technologies and products - to which schools must guarantee a new quality of worker. Flexibility submitting to high levels of productivity, which are multiform and dynamic or precarious, pliable to the primary needs of production.

The Neoliberalism of the education market: the internationalisation of European universities represents the ideological justification of expansionist aims, in which

universities are seen as a profitable market in themselves in strong expansion. They should be profitable for the enormous working capital and whose spending in the 1980s amounts to more than twice the world's automotive market.[113] Obviously, the globalisation process started by the BD exploits the extension of the demand for degrees from the 1970s. At that time, the University of masses was created. This caused a shift from the public to the private sector.

The creation of the EHEA is, therefore, functional to the increase of competitiveness of the European economy, on the world stage. The promise of *safeguarding the cultural and scientific heritage* - the truth-knowledge axis – is used. As we will see, safeguarding this heritage is compromised by those very reforms. *Scientific* is just a bridge term in continuity with the modern university, whose legitimization is partially transferred to the term technology. On the axis of knowledge-power the unification states new arrangements and control practices. In other words, dismantling the state university system (through its involvement) which is replaced by a highly competitive neoliberal system whose main actor are businesses. The EU works as an intermediary in this landscape.

Therefore, the unification of a multifaceted field is the real obstacle. As a matter of fact, the BD gives itself a 10-year deadline. The European changes for higher education should be completed by 2010. This is first preparatory stage to be followed by the globalization phase.

To understand why genealogically speaking, the emergence of the EHEA represents one of the most evident *inventions* in the Nietzschean sense (in which several wills to power express themselves and where the forces in the field are manifold) it was necessary to

[113] http://www.istat.it/it/files/2011/03/Italia-in-cifre.pdf (2016).

outline a map. This map involves the implementation of the unification process in global-local, macro-micro Ping-Pong. It had to be carried out by analysing specific strategies and enunciative practices. It is obvious that the BP has impacted differently in different signatory and gradually adherent countries, generating a heterogeneous normative production corresponding to local adjustments in the regulation of the University System. It is exactly for this reason, that it is genealogically interesting. This multiplicity, more than emphasizing the choice of the term *invention* - an attempt to reduce everything to one - highlights the power of global strategies that we will present below in their chronological appearances collected around some specific discursive areas. It is only in this way that we can read the genealogical grid of intelligibility about the European university system. It is important to note that this is not an attempt to reduce the complexity of reality in its morphogenesis. It is also intended to relate it to that drawn in the previous chapter about the disciplinary university.

3.2.2 The strategies. Other enunciative practices. From Deregulation to globalization

(Autonomy, transparency, standardization, evaluation)

In this chapter, the titles and paragraphs refer to general genealogical processes.
As said before (Methodological Advice) the terms in parentheses, under the heading, refer to the name of the procedures introduced by the Bologna Declaration, adsorbed by all the institutions engaged during the Bologna Process where the change has been realised.

a. The launch of deregulation.

(Autonomy towards transparency)

In its intentions the BD declares that it is not a process of standardization and homologation of the educational system and that it recognizes the *autonomy* and the implicit diversity in individual countries. However, two lines before and after, lay the foundations for the activation of the globalization process. (EHEA, 1999)[114] Sure enough, the amendment underlines the intent to support the expansion of private and *transnational* education.

Autonomy is, paradoxically, the keyword to implement internationalization, privatization and globalization. In other words, the dismantling of the modern University system founded on the authority of the State.

Legislative Autonomy is, in fact, the objective of various laws and decrees with which, in the various signatory states, the conditions for the functional and economic autonomy of universities are laid out.

In Italy, for example, the law on the autonomy of universities was passed well in advance and was preceded by an amendment on privatization that, in 1990, generated student protests and the birth of the *La Pantera* movement. However, the law on autonomy takes on the BD provisions in 2001 as an integral form and underwent successive changes up until the version of 2004. On the other hand, the BP, as we have mentioned, had already been developed in the Lisbon Conference of 1998 in continuity with the *Magna Charta Universitatum* of 1988. The countries were preparing for the

[114] The Bologna Process aims at creating convergence and, thus, is not a path towards the "standardisation" or "uniformisation" of European higher education. The fundamental principles of autonomy and diversity are respected. (…)The process originates from the recognition that in spite of their valuable differences, European higher education systems are facing common internal and external challenges related to the growth and diversification of higher education, the employability of graduates, the shortage of skills in key areas, the expansion of private and transnational education, etc." EHEA, 1999

absorption of the BD and to redefine the relationship State-University in modern facilities.

First of all, a level of legislative autonomy is recognised to universities, namely being that the universities are entitled to structure autonomous legal systems compared to those defined by the State, with their own multi-subjectivity (professors, students, researchers), their own organization and, above all, their own body of standards .[115] As a matter of fact, University representation is not be political . In the past, there were political elections. It is the community of scholars who must elect the academic bodies. The same statutory autonomy is entrusted with the unchallengeable decision to have other members of the community participate in the elections. Which ones? Secondly, standardization is linked not to goals and political values. It is connected to objectives and values of education quality, culture promotion, knowledge transfer, free choice of fields and scientific research. Thirdly, the organization is not rigidly structured in political-management relationship because the implementation of the objectives of culture and research fall within the mission and duties of the teaching staff. Therefore, it concerns an autonomy that involves the consolidation of a model no longer centred on the university, to be understood as a public service offered uniformly across the national territory. Even further, as a service based on a network of universities, even structurally different, in which the local element prevails. In summary: this form of regulatory and administrative autonomy in certain subjects affirms the right of every single university to govern itself freely through its organs and, above all, through the body of professors in its various articulations.[116]

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[115] Characters in Italy all promptly implemented by law 168/ 1989.

[116] (Circolare. Cost. n. 1017/1989).

Alongside this form of autonomy another one appears. It is an *economic autonomy* aimed at facilitating forms of collaboration between university and business, around the research (here are the other components!) more often stimulated by the technological innovation of the last decades. The interpretation of the law is variable in different countries, but it is primarily aimed at increasing the autonomy and flexibility in the legal and managerial tools used by universities. In Italy, for example there were a series of decrees, which were also included in the financial law, between 2000 and 2001[117] . The faculty for state universities was able to establish *foundations of private law* in which public and private entities and administrations participation is regulated. Therefore, the impediment for universities to participate in consortia with profit-making entities and companies was abolished. Universities operating capacities to acquire goods and services at the best market conditions, as well as the performance of activities that support teaching and research, were strengthened. However, research would enter the system of cycles strategically only in 2003, when a third cycle was added to the two main training cycles (triennial and biannual indicated in 1999). That is, the Doctorate.

It is clear that management autonomy of universities require the activation of new forms of internal and external control which report to the State and the European Community. Institutions must render themselves *transparent* and establish offices appointed to internal control of management. These offices must be responsible to exercise surveillance functions. Thus, they provide the conclusion of the aforementioned control to the state bodies.[118]

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[117] Regarding this see the art. 59, co. 3, l. 23 December 2000, n. 388and its implementing regulation, approved by p.r.Decree 24 May 2001, n. 254, norm submitted in the Finance Act 2001.

[118] In Italy the report back should be provided to the Court of Auditors, law No, 191/2004, 191/2004, the same official who signed the contract, is called, in first person, to the verification of compliance with the standards of quality and price through a special declaration made in respect of provisions of the law.

b. The introduction of qualifications and certifications.

(Transparency towards standardization)

As such, it was cited in Berlin, *'Transparency has been at the core of the Bologna Process because it has always been seen as very closely linked to making fair recognition and comparability of degrees a reality."* (EHEA, 2003)

Transparency is, therefore, a prerequisite for guaranteeing the forms of monitoring the process of harmonisation of the criteria stated in the BD and, initially, on three points included in *The European framework transparency tools.*[119]

1. The formal one, that is, recognition which concerns the adoption of educational cycles.
2. Comparability of lessons through the adoption of credits recognised by institutes and accumulated through activities in non-higher education contexts (including Life Long Learning) [120]
3. Finally, setting up of systems of validation of language ability.[121]

These three general aspects would have been added to other specific ones in 2005.They were defined in *The European Qualifications Framework* (EQF) [122] as a translation tool that helps communication and comparison among qualification systems in Europe. Its

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[119] http://ec.europa.eu/education/policy/higher-education/tools_en

[120] LLL is a strategic training area that will in 2009 take to the declaration of public responsability in partnership with the powers of the work and jobs market.

[121] The Common European Framework of Reference for Languages is a guideline used to describe achievements of learners of foreign languages across Europe and, increasingly, in other countries. It was put together by the Council of Europe as the main part of the project 'Language Learning for European Citizenship' between 1989 and 1996. Its main aim is to provide a method of learning, teaching and assessing which applies to all languages in Europe. In November 2001, a European Union Council Resolution recommended using the CEFR to set up systems of validation of language ability.' The six reference levels (see below) are becoming widely accepted as the European standard for grading an individual's language proficiency.
https://en.wikipedia.org/wiki/Common_European_Framework_of_Reference_for_Languages (2015)

[122] The Framework of Qualifications for the European Higher Education Area, EQF, adopted at the Bergen Conference of European Ministers Responsible for Higher Education, 19-20 May 2005.
https://ec.europa.eu/ploteus/search/site?f[0]=im_field_entity_type%3A97#

eight common European reference levels are described in terms of learning outcomes: knowledge, skills and competencies.[123] This allows for national qualifications systems, national qualifications frameworks (NQF)[124] and qualifications in Europe to relate to the EQF levels. Learners, graduates, providers and employers can use these levels to understand and compare qualifications in terms of work-load and profile awarded in different countries and by different education and training systems.

The EQF is based on the *transparency principle* at the National European Ministers Responsible for Higher Education. European countries will be invited to adapt their national qualifications levels NQF, to the neutral reference established by the EHEA by 2010 (first phase).[125] This is a voluntary process that provides for a second, binding phase, to be completed by 2012. New *certificates of quality***,** a reference to the EQF and the European Quality Assurance Register for Higher Education (EQAR) a standardization tool for quality assurance must be introduced. [126]

As indicated in the fourth point of the BD, each individual university, coinciding with the adoption of academic autonomy of legislators to monitor the training quality must provide it.

What does the BD mean by *education quality*?

In accordance with the definition of ISO 9000:2005, that is, the rank (level) of achievement of educative objectives whose requirements are established in line with the

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[123] https://ec.europa.eu/ploteus/content/descriptors-page

[124] NQF, The national qualifications framework for higher education encompasses all the qualifications in a higher education system. It shows the expected learning outcomes for a given qualification and how learners can move between qualifications.

[125] Successively to the adoption by the European Parliament and of the Council (December 2007), in 2008 the EQF update process will launch according to the new needs of the labour market.

[126] The European Quality Assurance Register for Higher Education (EQAR): is a register of such agencies, listing those that substantially comply with a common set of principles for quality assurance in Europe. (https://www.eqar.eu/)

needs and expectations of all those who have an interest in the training offered (stakeholders, students and teachers).[127]

c. Introduction of new control apparatuses.

(Standardisation towards self-evaluation.)

Therefore, the goal of ensuring the quality of education will give life to an association – The European Association for Quality Assurance in Higher Education (ENQA) [128] . In 2005 this association will issue a document, that is, the *Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG*).[129]

The ESG impacts globally and locally. It establishes the guidelines for the evaluation of standardised quality training to role models for local quality assurance agencies.

Quality assessment means the systematic, exhaustive and periodic analysis of the activities of an organization, carried out by assessing the correspondence of current characteristics of the organization as opposed to the ideal characteristics described in the model used as reference. Thus, it is possible to provide 'objective evidence' of the quality achieved (data that support its truthfulness), review,[130] to identify the strengths and weaknesses of the organization or course, that is, its suitability, adequacy and effectiveness. These are the necessary prerequisites for adopting appropriate and

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[127] ISO 9000:2005. Official website: https://www.iso.org/standard/42180.html

[128] http://www.enqa.eu

[129] The Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG) were adopted by the Ministers responsible for higher education in 2005 (Bergen) following a proposal prepared by the (ENQA) in cooperation with the European Students' Union (ESU),the European Association of Institutions in Higher Education (EURASHE) and the European University Association (EUA). http://www.enqa.eu/wp-content/uploads/2015/11/ESG_2015.pdf

[130] Again with reference to higher education, the "review" is a periodic and planned process, through which the institution or the course of study evaluates the suitability, adequacy and effectiveness of the service of training offered to achieve established objectives and adopt all appropriate actions for improvement.ISO 9000:2005

effective actions for development and improvement by management and for *accreditation.*[131]

In order to be recognised and accredited, that is,to issue a diploma, all academies must meet the defined quality standards and submit to evaluation and self-evaluation processes (practices that are both globalizing and individualizing).

The *external evaluation* is carried out by an evaluation agency made up of "equal to" (peer review) or those who are more qualified, external to the institution or Course of Study to evaluate, generally on behalf of a national agency reporting to the ENQA (see list).[132]

The *internal evaluation or self-evaluation* is effected independently from the same institution. This reflects the declaration contained in the Berlin Communiqué (2001), which reaffirms that:

> 'In full respect of the principle of institutional autonomy, the responsibility for ensuring the quality of higher education rests primarily with the individual institutions, and this constitutes the basis for a real *accountability* of the academic system within the national quality assurance system.' (EHEA, 2001)

Thus, self-assessment becomes a pre-phase of evaluation. As a matter of fact, each institute at a course level must ensure its own quality through specific criteria. The first one is central: *establishing the learning or programme outcomes.*

Here is the list of quality assurance criteria. (EHEA; 2004)

1) Establish results of expected learning (learning outcomes or programme outcomes);

[131] Higher education with "accreditation" is generally intended as the procedure by which a recognised organization formally certifies the satisfaction or predefined quantitative and/or qualitative requirements.
[132] http://www.enqa.eu/index.php/enqa-agencies/

2) Design and plan a curriculum (study plan) that allows the achievement of expected learning outcomes established and define the modality of assessment of learning from credible students;

3) Have adequate teaching resources, infrastructures and services for the learning outcomes established;

4) Monitor the results of the educational process, in order to verify the degree of attainment to the stated objectives, that is the quality of the training offered;

5) Define a management system, that is to say, allocate an organization and define the responsibilities for the management of CdS, able to guarantee an effective management of the Course and of the activities for the AiQ;

6) Document and publish the established objectives, the training activities carried out, the available resources, the results obtained to give public evidence of the overall quality of the service provided.

7) To promote the improvement, if not continuous, at least periodic of the training service and management system, to be conducted annually and which involves the preparation of an annual financial statement report and summary.

d. Student Centred Learning and Vocational Competencies.

(Evaluating vs. levels, levelling, automatisms.)

This point requires deeper examination because it triggers a profound change, a genealogical break. Courses which were first centred on single subjects, that is on individual teachings prepared by professors must now be rethought on the three cycles introduced by the BD. In other words, in terms of *expected learning outcomes*. [133]

[133] Learning outcomes are statements of what a learner is expected to know, understand and/or be able to demonstrate after completion of learning. They can refer to a single course unit or module or else to a

Learning outcomes make it possible to verify that the training service offered is consistent with the needs and expectations of society and the labour market. Thus, they should be consistent with the eight levels of qualifications indicated in the EQF ready to be parameterised thanks to the capillary establishment of evaluation and accreditation agencies supported by individual universities.

We can observe the first incongruity with the declaration of autonomy of universities and effective participation of the teaching staff. In fact, in a cycle system, courses must be designed considering each cycle as an entity in itself. The first two cycles should not only allow access to the next cycle but also to the world of work. The introduction of a three-cycle system implies the transition from an approach centred on the discipline, and on professors to a student-centred approach. Or rather, a standardizing and globalizing procedure is legitimised - assuming that the student is the centre of the process of teaching and learning. A "Student Centred Learning" system is welcome after half a century of disciplinary teaching that does not correspond to the needs of the contemporary labour market.

The genealogical question is: How are the expected learning outcomes measured? The law is clear: it is based on *skills*. The acquisition of skills by students is the goal of each course which must be consistent with the needs and expectations of the parties involved: students and the world of work first and foremost. These skills must be demonstrated by students at the end of a training programme.

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period of studies, for example, a first or a second cycle programmes. Learning outcomes specify the requirements for award of credit.
http://ec.europa.eu/education/ects/users-guide/glossary_en.htm#learning-outcome

Competencies represent a dynamic combination of knowledge, understanding, skills and abilities (intellectual, practical and interpersonal) [134] whose standardization is a concern of UNESCO. This body, attentive to the world of work and, with The *Organisation for Economic Co-operation and Development* (OECD) defines the classification of training competencies achievable for every level of study. In the case of the world of higher education (level 5) the reference is a document from the *International Standard Classification of Education* (ISCED),[135] which completes the framework for institutions and not only. This document contains about ninety pages. If genealogically scrutinised, we learn that it strongly impacts higher-level education although it is also important for lower level education below university level. The key to understanding it is in the articulation of the term competences. These can be subdivided into "generic competencies" (or transversal), common to each course and 'specific competencies' or 'vocational competences' which refer to the field of study, or rather, to the professional field. The term *vocational* is misleading. While it seems to refer semantically to a awareness and transport towards a type of life, an activity often associated with a spiritual approach, it assumes a pragmatic connotation. This connotation refers to the leading role of the labour market not only to university education. One after the other, formative criteria slip into the previous levels. These levels were once designed for educating people. Now they are based on work-school alternation.

There is nothing contrary to an education that is in line with the needs of the professional market. In 2009, EHEA members gathered in Belgium and produced a new

[134] Fostering competences is the object of educational programmes. Competences will be formed in various course units and assessed at different stages.

[135] http://www.uis.unesco.org/Education/Documents/isced-2011-en.pdf

report,[136] focusing on the theme of *employability.* In this instance, the report was designed in collaboration with the OECD. It maps the world of skills associated with the labour market affected by the recent financial crisis (2008). The report is aligned with the ISCED classification of training competencies articulated by training levels. It also defines the levels of access to the professional roles automatically correlated with the level of education achieved and of achievable income. For each training cycle - BA, MA, Doctorate - the weight of general and vocational skills is assigned with the aim of defining the professional profile of the student associated to the labour market and the related levels of positioning and remuneration. The classification of ISCED academies, following a transparency and publication logic is, in fact, accessible to companies that can obtain their workforce classified by levels of employment and remuneration. Therefore, it is evident the way education systems generate automatisms that we will examine more deeply. Automation *needs of the labour market-updating vocational skills*, alongside automatisation of the *income of access-level of professionalism*. In parallel there is an *automatism of accreditation of competitiveness at an academy-level on the globalised training market.*

e. The EHEA as a Global Brand.

(Automatism towards globalization.)

Going back and forth between macro and micro is most often solicited during the implementation of the BD. In the same way, autonomy and self-assessment are functional to the standardization, as well as to the success of the globalization strategy. It was also defined in a meeting in Prague in 2009. That was a crucial year to declare

[136] http://media.ehea.info/file/2009_Leuven_Louvain-la Neuve/91/5/2009_employability_WG_report_594915.pdf

the closure of the process ten years after its beginning. An opportunity to recapture the objectives of competitiveness and internationalization of the EHEA, central to the 1999 declaration. They are then articulated in actions to be pursued in the following years precisely because the standardization structure had taken shape and every single university could be monitored with direct responsibility thanks to autonomy and self-assessment.

In the summary paper 'The European Higher Educational in the Global Context' it is evident that The EHEA is surpassing the *product* phase and is ready to be launched as an ***international brand*** with all necessary communication strategies annexed.

The word *brand* is not a narrative license, but it is explicitly used in the second of the five core policy areas necessary for the achievement of the Global Setting.[137]

Immediately after the definition of the activities necessary for *improving information* on the EHEA that is, the centralization of information on a website, it moves on to the promotion strategy in emerging regions (Asia, in particular). That is done by *promoting European Higher Education to enhance its world-wide attractiveness* and competitiveness. It takes into consideration that several factors have changed the panorama. These include the emergence of stronger competition internationally among

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[137] At their meeting in London in May 2007, the Ministers in charge of Higher Education in the countries participating in the Bologna Process adopted the Strategy "The European Higher Education Area in a Global Setting", identifying five core policy areas where action should be taken:

- improving information on the EHEA;
- promoting European Higher Education to enhance its world-wide attractiveness and competitiveness;
- strengthening cooperation based on partnership;
- intensifying policy dialogue; and
- furthering recognition of qualifications.

For their meeting in Leuven/Louvain-la-Neuve (Belgium) on 28-29 April 2009, the Ministers requested a report on the overall developments in these five areas at the European, national and institutional levels. In the framework of the Bologna Follow-up Group (BFUG) work programme 2007 – 2009, a working group on "European Higher Education in a Global Setting" was set up to take forward work in the five core policy areas and to prepare a draft report.1 This draft report was approved by the BFUG at its meeting in Prague on 12-13 February 2009.

higher education providers, as well as a strong drive towards internationalisation in many countries of the EHEA and a greater importance given to a share of 'international students'. Based on the success of some countries (Nordic countries and Catalonia for example),[138] the EHEA must become a brand complete with a logo.

> 'The core element of any developed promotion campaign is a national higher education *brand.* This brand creates a unique "identity" or 'image" of the country's higher education. It consists of a set of key messages and a logo. It is important that all other elements of the promotion campaign make systematic use of the BP corporate identity: events of various kinds, communication (media) campaigns; information offices, events and fairs.' (EHEA, 2009)

Also in the case of the Global Promotion Project, the local-global flow is applied as an effective strategy: from singular local institution to the European level passing from national bodies and their specialised "agencies". [139]

The fourth and fifth areas are jointly expressed as 'strengthening cooperation based on partnerships and intensifying policy dialogue'. In reality, they are distinguished with reference to the subjects to whom the EHEA must address. (EHEA, 2009)

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[138] There have also been attempts by some sub-national regions in Europe, such as Baden-Württemberg and Catalonia, to create their own brand. Likewise, there have been attempts at joint marketing by groups of European countries (the Nordic countries, for example), and also of transnational European university networks, but few of these latter measures have developed a clear brand…
The first category of countries – mainly from northwest Europe – is characterised by a high degree of involvement, in terms of resources available and activities engaged in. This group is led by the UK, which most likely outperforms any other country by a considerable margin, followed by Germany, France and the Netherlands, each of which have also invested considerably. Seen in relation to their (much smaller) size, Finland and Sweden also belong to this group. Denmark, which recently decided to make a considerable investment in international promotion, is likely to join the group soon

[139] Report on the EHEA in a global context – final version – 13/02/2009, p. 15

- higher education networks, at national as well as European or sub-European cross- border level;
- (sub-national) regional entities, such as Germany's Länder or Spain's autonomous regions, to name only two examples;
- national bodies, such as governments, but more frequently specialised "agencies" working on behalf of or in close cooperation with the competent authorities; and
- at the European level, for example the European Union and the Council of Europe, at sub-European level, international organisations such as the Nordic Council of Ministers.

In fact, while in relation to Asia and Canada it is possible to activate forms of collaboration based on manifested interests and dialogues that had successfully been launched (cooperation based on partnership). It is when compared to the USA that the strategy still requires a phase of approach and dialogue to be implemented through some instruments.[140]

The European Commission has, in fact, supported some countries through a *Tempus funds program*[141] which supports the modernisation of higher education in 28 countries of the Western Balkans, Eastern Europe, Central Asia, North Africa and the Middle East (some of which are EHEA countries) with an annual budget of around €60m. Another successful initiative in terms of attractiveness is The Erasmus Mundus programme (2004-2008). On the other hand, it has supported the establishment of 103 joint Masters' courses set up by consortia of EU higher education institutions. *Erasmus Mundus Masters* courses are eligible to receive student fellowships and are a powerful tool to attract non-European students to Europe. So far, 6,000 student fellowships have been awarded to third country nationals[16] and 2000 academics have been able to benefit from the programme. The Erasmus Mundus programme II (2009-2013) will continue its present actions but will extend its scope to the doctoral level and will also support European students in order to ensure a fair treatment vis-à-vis to third country students.[142] The overall funding for Erasmus Mundus II will be around €923m.[143]

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[140] Report on the EHEA in a global context – final version – 13/02/2009, p. 15

[141] http://ec.europa.eu/tempus

[142] Nationals coming from all countries other than the 27 EU Member States, the EEA-EFTA states (Iceland, Liechtenstein and Norway) and the candidate countries for accession to the EU (presently Croatia, "the former Yugoslav Republic of Macedonia", Turkey), who are not residents of any of the above countries, and who have not carried out their main activities (studies, work, etc.) for more than a total of 12 months over the last five years in any of the above countries are considered "third country nationals".
For more information on the Erasmus Mundus programme consult the website of the European Commission: http://ec.europa.eu/education/external-relation-programmes/doc72_en.htm

[143] Report on the EHEA in a global context – final version – 13/02/2009, p. 16

As mentioned, the intensification of dialogue policies is a strategy strongly targeted on North America and specifically in the United States, the main international competitor. Since 1995, the European Commission has concluded agreements with the United States and with Canada to support joint cooperation programmes in higher education and vocational training. The EU-Atlantis programme and the EU-Canada Transatlantic Exchange Partnerships Programme support partnerships among higher education and training institutions from the two sides of the Atlantic for setting up joint study programmes, joint/double degrees and balanced exchanges of students and faculties. This form of balanced cooperation based on partnerships has been recently extended to Australia, Japan, New Zealand and South Korea. As a result, in 2008 thirty-five new projects were launched involving over 2,000 two-way exchanges of students from Europe and partner countries. Since the inception of the programmes in 1995, 267 projects have been funded involving some 800 European universities and vocational training institutions, 680 institutions in North America and 60 institutions in the Pacific Asia area. To date, the projects have supported over 10.000 students' exchanges. Once again, the EHEA uses local resources, especially ministries and governments, inviting them to use their historical and consolidated international relations to enhance attractiveness.[144] This explains why, as we will see later, among the people involved in

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[144] Recommendations for further action are:

Balanced bilateral and multilateral cooperation based on partnership, e.g. in the framework of relevant EU programmes and projects, should be enhanced and intensified with partners across the world.

A Bologna policy forum

- with participants at ministerial, stakeholder or civil servant level, from EHEA countries and countries that are not party to the European Cultural Convention;
- involving policy dialogue on specific topics (such as mobility, quality assurance, recognition, student involvement, governance etc.) or on higher education reforms in general;
- making full use of existing EU and UNESCO initiatives.

Inviting stakeholders from countries that are not party to the European Cultural Convention to Bologna-related conferences, seminars and other events and to contribute to projects and initiatives as part of the BFUG work program, where appropriate.

Contribution by the BFUG to relevant projects and activities in other regions.

the process delegations from non-European countries appear in 2009. At first sight this seems inexplicable.

We now reach the last indicated strategy: *The Furthering recognition of qualifications* – promoting the expansion of adoption of recognition and quality assurance. The viral operation that started in Europe would then, be extended globally.

It is known that ENIC/NARIC Networks constitute the main European platform. They will be central in the globalization of the recognition criteria, taking the name of *Quality Assurance in Transnational Higher Education* (TNE).[145]

Non-European countries involved from the ENIC such as Australia, Canada, Israel, New Zealand and the United States, Canada seem to have played a key role in collaborating. The strategy involves a gradual adaptation among foreign qualifications - called "substantial differences".[146] They emphasize learning outcomes more than formal aspects of education programmes as a pre-phase to reach the definition of Criteria and Procedures for the Assessment of Foreign Qualifications.

The Bologna seminar 'Quality Assurance in Transnational Higher Education: From Words to Action' that took place in London on 1-2 December 2008, examined aspects of quality assurance as far as cross-border higher education activities are concerned. It took the UNESCO-OECD Guidelines on Quality provision in cross-border higher

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[145] The ENIC (European Network of National Information Centres on academic recognition and mobility, served jointly by the Council of Europe and UNESCO/CEPES) and NARIC (Network of National Academic Information Centres, served by the European Commission) constitute the main European platform for the development of recognition policy and practice, as the national reports confirm. The two Networks are distinct but hold annual joint meetings, and a high proportion of their activities are carried out jointly. The ENIC Bureau and the NARIC Advisory Board meet together, normally twice a year in addition to a meeting on the eve of the annual ENIC/NARIC meeting. The Networks may also organise working parties or otherwise to address pertinent recognition issues. (2009, 18) http://www.enic-naric.net/

[146] One of the key provisions of the Lisbon Recognition Convention, according to which competent authorities should recognize foreign qualifications unless they can demonstrate a substantial difference between the qualification for which recognition is sought and the corresponding qualification in their own degree system (increasingly: qualifications framework).

education as a central reference point and focused on responsibilities, principles, and practicalities.[147]

The transnational/global standardization process was launched with the aim and presumption to apply the same guidelines used in other educational programmes in Europe.[148]The extension of the EHEA in a global context can be seen on the EHEA website: https://www.ehea.info/pid34250/members.html

The Bologna Process Timeline is available at GlobalHigherEd website[149] https://globalhighered.wordpress.com/tag/education-international-pan-european-structure-ei (October, 18, 2017). It is synthesised in a timeline[150] that photographs the entire Bologna process of a normative genesis, a level of structural analysis we will explore in the next pages to construct thematic stratifications related to disputes.

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[147] www.eqar.eu

[148] In the field of transnational education (TNE) the Bologna Seminar "Quality Assurance in Transnational Higher Education: From Words to Action" in London on 1-2 December 2008 recommended to:

- launch a mapping study of TNE provision to better understand the different kinds of provision involved, how quality is assured, how TNE relates to national education systems, etc. The study could be undertaken by the E4 group (ENQA, EUA, EURASHE, ESU) in collaboration with other stakeholders; and
- include a sentence into the Leuven/Louvain-la-Neuve Communiqué which states that TNE should be considered as 'education' and, as such, should be subject to the same guidelines as are applied to any other educational programmes. Hence, TNE is subject to the same principles of public good and public responsibility that constitute the basis for all higher education. Ivi, p 21.

[149] https://globalhighered.wordpress.com/tag/education-international-pan-european-structure-ei/ (october, 18, 2017)

[150] The infographics (a clipped compound of "information" and "graphics") are graphic visual representations of information, data or knowledge intended to present information quickly and clearly. They can improve cognition by utilizing graphics to enhance the human visual system's ability to see patterns and trends. https://en.wikipedia.org/wiki/Infographic

3.2.3 Mapping the Bologna Process' controversies.

(The cartography of the BP's subjects)

At this point in the genealogical analysis, it is possible to examine the roles of the subjects who have gradually become part of the process and their position, as well as their strategic and conflicting relationship with other subjects.

We have already encountered many of them in reference to the amendments, but others have remained hidden. Now, it is the time for them to enter the scene.

The subjects are presented in a classic list [151] which photographs the population at the end of the process in the document The Global Setting. Notwithstanding its precision, it is not very useful for a genealogical reading. However, even a linear representation that locates their entry by tracing the timeline (see below), does not allow the emergence of each specific contribution in the success of the process and controversies objects.

Grouping the subjects into categories can help. That is useful because we are aware that their dynamics are intertwined and difficult to untangle, just like a rhizome system, as in life. The grouping/cartography below is simply the result of an analytical operation, a separation that is impossible in real life. It aims to explain the effectiveness of the control strategies generated by the BP. Let's deepen the microphysical analysis.

a. Governmental subjects.

(Mobility, language, disciplines, accreditation).

Alongside the EU we can find governments. Members such as Ministers of Education representing the States of the European Union and those who gradually participate in

[151] Report on The EHEA in a Global Contest – Final version – 13/2/2009, p. 3

the BP, supported by The Bologna Follow-Up Group (BFUG): the executive structure supporting the Bologna Process in-between the Ministerial Conferences. [152] Their political and *regulatory* role was fundamental in the capillary penetration of all amendments associated with the success of the process and we know that this began well before 1999. As we have seen, the first step is 1988's *Magna Charta Universitatum* statement , in which *'the basic values of the university tradition'* are indicated. They are intended as *'desire to encourage the strengthening of the ties between the European universities.' Reinforcing* is a term that confirms the invention of the EHEA. It was never united genealogically, if not, abstractly, with the Enlightenment. In fact, the process, which immediately declares itself *'open, for the universality of its inspiration, also to the adhesion of non-European universities,'*[153] develops through intermediate phases. The *Lisbon Convention (1997)*[154] *lays* the foundations for the recognition of higher education qualifications in the European region, drawn up by the Council of Europe and UNESCO. *The Sorbonne Declaration* focused on the *'harmonization of the architecture of the higher education systems in Europe around the credit and mobility discourse*'.[155]

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[152] The Bologna Follow-Up Group - BFUG - is in place since autumn 1999. The BFUG is entrusted with:
- preparing the Ministerial Conferences, policy forums;
- overseeing the Bologna Process between these;
- and taking forward matters that do not need to be decided by the Ministers or that have been delegated by the Ministers.
- To establishing a specific follow-up structure with a mandate to monitor and prepare each step/conference.

http://www.ehea.info/cid101754/bologna-process.html

[153] Magna Charta Universitatum: http://www.magna-charta.org/resources/files/the-magna-charta/english
[154]https://media.ehea.info/file/Lisbon_Recognition_Convention/04/5/Lisbon_Recognition_Convention_579045.pdf
[155] https://www.ehea.info/cid100203/sorbonne-declaration-1998.html

As a matter of fact, there are 29 signatory States in 1999.[156]Among the 48 in 2009 ,countries where the reform was adopted without specific legislation are included. Considering also the countries with which it has opened a dialogue or a form of partnership mentioned in the previously cited document on Global Setting (introduction), the mapping reaches a global extension that designs future EU objectives in the field of academic instruction. They also serve to explain the entrance onto the scene of EULAC - Asociación de Editoriales Universitarias de América Latina y El Caribe.

The process has undoubtedly created a first form of latent competition among the signatory states related to the ability to attract students and break down barriers. In addition to the problem of students' *circularity* associated with nationality/citizenship (50% of the countries have difficulty in obtaining travel and residence documents) which has disadvantaged non-EU countries, the states that have benefited most from the BP are those with a liberal tradition in which lessons in *English* are strongly adopted. In fact, while England has an inflow of 10% in 2006, the outflow is less than 1%. Even if weaker, the capacity for *disciplinary attraction* in comparison to certification criterion remains. It represents an element of branding of some nations associated with the affirmation of historical universities. For example: in the UK Economics, Law and Communication Sciences, in France the Human Sciences and Art Academies. The latter are exactly the same as in Italy where the incoming flow, despite the historical recognition of the Art Academies, shows a slowdown until the accreditation of new design schools. It is an open competition and not a conflict, which transfers the ability/responsibility to survive and compete in the free market of education directly

[156] http://www.ehea.info/pid34250/members.html

onto universities. They will have to compete with multinational buyers of educational products.

b. Academic subjects

(Autonomy, quality certification, funding, research, salaries, social support, privatization, debt).

Continuing in the genesis of the gradual populating, right from the start we meet groups representing the classic academic categories. In other words, the people who experience daily academic life. The rectors, in constant dialogue with the ministries through The Confederation of EU Rectors' Conferences, have been particularly important in the acceptance and capillary implementation of the reform through the introduction of Autonomy and management practices associated with accreditation. In each institute, the rectors, in addition to the classical function of educational direction, have assumed a managerial role supported by the administrative staff, by the University Assessment Commission [157] Subsequently, there has been the addition of quality assessment supervisors (new category) for equalization procedures which are functional to broadening the offer to mobile students and the search for *funds* (state and private) aimed at survival strategies. The volume of capital received from institutes depends on

[157] The University Assessment Commission is a structure, which directly supports the Rector. This body conducts assessments of the effectiveness and efficiency of the activities carried out by the university, controlling the correct use of public resources, the productivity of research and didactics as well as the impartiality and good performance of the administrative action with appropriate means. In more specific terms, the issues which it may be called upon to address include:

- analyzing the educational products and their coherence with the needs of the industrial system and services
- analyzing the research activities, both basic and applied
- assessing the decentralizing policies of the university
- analyzing the quality of the infrastructure system (technological, administrative, physical)
- assessing the "industrial policy" of the university: consortia, associations, holdings, activations of new entrepreneurial initiatives, etc.
- developing management policies

certification of Quality. So too, does the level of competitiveness in the vertically diversified educational offer (the three cycles, and the inclusion of short programs to meet the demand for Long Life Learning) and the horizontal (by areas of professionalism that correspond to the BD qualifications drawn in relation to the labour market). In Italy, for example, the volume of public funds allocated to public universities has remained unchanged in recent years and has even decreased since the 2008 crisis, compromising less aggressive universities (especially in the South). The state awards quotas for public and private universities. On the other hand, funds for private universities have grown and reached 20% of the total funding volume in 2017.[158] The criterion of assignment has become the level of effectiveness and productivity in the internationalization processes of individual universities. Private universities that have been able to reduce costs thanks to *autonomy* and blocking *salaries* and teaching hires by contract draw resources from private foundations and directly from companies. A part of them is dedicated to innovation programmes ,technical (space) and technological infrastructures.

In short, *quality certification* becomes a prerequisite for universities' participation in the internationally regulated education market and has generated, often in the public academies, the shifting of *funds* that were once dedicated to *research*, onto certification procedures and evaluation costs. It is no coincidence that it was only in 2003 that the EPES (researchers forum),[159] researchers entered the Bologna process with their

[158] http://www.repubblica.it/rubriche/la-scuola-siamo noi/2016/05/08/news/per_l_universita_i_soldi_pubblici_non_crescono_cosi_saranno_distribuiti_6_9_miliardi-139384040/?refresh_ce

[159] Founded in Brussels in 1983, CEPS is a leading think tank and forum for debate on EU affairs, with an exceptionally strong in-house research capacity and an extensive network of partner institutes throughout the world. https://www.ceps.eu

delegations It was then that the 3rd cycle (the doctorate) was introduced. This delay is explained with the structuring of a parallel system to the disciplinary one. This requires intense investments and direct involvement of professors and students in the evaluation practices.

These two categories, students and lecturers, entered the negotiating table of the BP right from 2000 with their relative representations: The European Students' Union (ESU that represents 45 National Unions of Students (NUS), 38 countries, around 15 million students in Europe) [160] and The Association of European Universities (EUA a forum for cooperation and exchange of information on higher education and research policies. Since 2000, this includes participation of universities, and indirectly of professors and researchers active in higher education. [161]

These subjects were the shy spokespeople of protests *autonomy* and *privatization* that took to the streets in squares against the governments in 2001. In fact, they collaborated, in the name of the Student-Centred Learning, to define the *expected learning requisites and skills,* as well with the definition of the *qualification levels* established by the EQF in cooperation with the business companies (The business Europe). They were also present at the 7th conference, sharing the new project of *globalization*. It was only in

[160] The aim of ESU is to represent and promote the educational, social, economic and cultural interests of students at the European level towards all relevant bodies and in particular the European Union, Bologna Follow Up Group, Council of Europe and UNESCO. Through its members, ESU represents around 15 million students in Europehttps://www.esu-online.org/?policy=2013-policy-paper-on-mobility-and-internationalisation-of-higher-education-amended

[161] The European University Association (EUA) represents and supports more than 850 institutions of higher education in 47 countries, providing them with a forum for cooperation and exchange of information on higher education and research policies. Members of the Association are European universities involved in teaching and research, national associations of rectors and other organisations active in higher education and research. EUA is the result of a merger between the Association of European Universities (CRE) and the Confederation of European Union Rectors' Conferences. The merger took place in Salamanca on 31 March 2001.

2009 that effective problems such as maintenance of the student's studies and *inequalities of access* to the qualifications created automatically by the two cycles of studies received attention. The question of *student loans* and *social support* raised in 2001 by the ESU,[162] had been postponed until the Belgium conference.[163] What emerged then was that the inadequacy of the public system to financially support the students had been growing considerably compared to 1999. Paradoxically, the use of *private finance* (banks) had been impoverished and the economic crisis (2008), which had significantly lowered household incomes and opportunities for part-time jobs for students to support themselves had also declined.[164]

The Italian case is interesting. The data disclosed in 2013 is impressive: 58,000 less members (a decline of 17%) compared to ten years before. Professors (on payroll) decline at an even faster pace (minus 22% over the last six years), which means that the average ratio between students and professors (18.7) continues to be the highest in Europe. The other - unenviable - European record is that of lowest percentage of graduates in the age group between 30 and 34 years (19% compared to a European average of 30%). Even the number of scholarships – even if unbelievably low – is also falling, along with ordinary loans.[165]

Even the support for *Erasmus'* students and lecturers in mobility has also been assigned to various states participating in the BP, generating further diversification in incoming and outgoing flows. Thus they penalised once again less aggressive public universities

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[162] https://www.esu-online.org/?policy=2003-policy-paper-esib-and-the-bologna-process
[163] https://www.ehea.info/cid104396/social-dimension-collection-good-practice.html
[164] In the interviews conducted for this publication Koen Geven (ESU alumnus) has raised the issue of student loans in the economical crisis: »In recent years we have seen the implementation of more loans to students through private banks. Now the financial crisis has showed that banks are a bad idea when it comes to giving loans to students. After the financial crisis banks will be more risk averse and decrease the amount of loans to students. Thus the governments must back loans for students.« (ESU 2010a)
[165] http://temi.repubblica.it/micromega-online/la-fine-delluniversita-di-massa/ (3 febbraio 2013)

and less well-off students. The competition between universities around the resources (funds) coexists with the competition among professors (blocking contracts) and among students (who cannot complete their studies due to indebtedness).

c. The new agencies specializing in certification.

(Quality assessment, review, consent)

At the time of the second congress in 2001, the population had become decidedly more dense and witnessed the presence of new specialised institutions, created to guarantee the development policy and practice for recognition of qualifications and quality assurance.

Alongside the two European Networks for Recognition of Academic Qualifications - ENIC and NARIC[166] Brought together in 2001, a new transnational group enters the scene. It is the *European Association of Institutions in Higher Education* (EURASHE) in support of universities and Academies interested in adopting the reform. It offers professionally orientated programmes and is engaged in applied research within the Bologna cycles.[167]

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[166] ENIC + NARIC Bring together the national information centres of the states party to the European Cultural Convention and/or the Council of Europe/UNESCO Convention on Recognition of Qualifications concerning Higher Education in the European Region; implement the Convention for Recognition of Academic Qualifications (Lisbon Recognition Convention), and, in general, develop policy and practice for the recognition of qualifications.
The network is made up of national information centres from each of the member states of the European Cultural Convention. Each centre is set of independently by each nation and they therefore vary in size and scope. However they generally provide information on:

- the recognition of foreign qualifications of all kinds
- foreign education systems and the local education system
- opportunities for studying abroad i.e. financial questions, equivalences etc.

[167] EURASHE is the European Association of Institutions in Higher Education that offer professionally orientated programmes and are engaged in applied research within the Bologna cycles. EURASHE represents universities of applied sciences and university colleges; other members of EURASHE are national and sectorial associations of higher education institutions, and other individual institutions, such as universities. https://www.eurashe.eu

The Association for Quality Assurance in Higher Education (ENQA)[168] is present since 2000 in a structuring phase. It is known that it represents the central generator of standardization processes and its power will be effective when it assumes the reticular/tentacle shape propagating itself on a local level with The National Agencies for Evaluation of Universities and Research.[169] The agencies are the institutions that guarantee, at a national level, the conformity of each course to the system amended by the BD. Individual universities have to take this into account for individual study plans as regards the transparency criterion (evaluation and self-evaluation). Therefore, they are central rings in the recognition process. They are the evaluators of education, or rather, of the correspondence between local education, related to single courses and European education, which is detailed in the BD.

We could call them the supervisors of the standardisation process. In other words, external auditors to Courses on local territory, the ENQA (in Italy this Agency is called ANVUR),[170] and internal auditors to the department, lecturers recruited from the staff responsible for the quality of CDS. In collaboration with external agencies, internal

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[168] The European Association for Quality Assurance in Higher Education (ENQA) formerly (The European Network for Quality Assurance in Higher Education) was established as an organization to represent quality assurance and accreditation organisations from the European Higher Education Area and internationally.[2] Its members and affiliates are agencies with a demonstrable interest in the quality assurance of higher education accreditation.

[169] Membership in ENQA is composed of European quality assurance agencies or other quality assurance organisations in the field of higher education that have been operating and conducting actual quality assurance activities for at least two years. Members meet the Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG) as confirmed by an external agency review (the reports of which are available here). L'elenco delle agenzie per stato e rispettive date di nascita sono pubblicati nel sito http://www.enqa.eu/index.php/enqa-agencies/

[170] ANVUR (Agenzia Nazionale di Valutazione del Sistema Universitario e della Ricerca) is the Italian National Agency for the Evaluation of the University and Research Systems. ANVUR was established by a 2006 law with the objective of improving meritocracy in Italian academic research. It was based on Aeres in France and the Research Excellence Framework (REF) in the United Kingdom. ANVUR began to compile its assessment of Italian research, the "VQR" (eValuation of the Quality of Research) in November 2011, assessing 95 universities, 21 research agencies or institutes, and 17 inter-university consortia. http://www.anvur.org

auditors should provide self-assessment reports. The assignment of this extra-teaching task for tenured professors, as well as guaranteeing lowering evaluation costs, generates a sort of *capillary* consent in the *lecturing staff* that explains why this category has acted practically uncontested throughout the whole process, guaranteeing its success and acquiring authority as regards that which was once attributed to academic Barons, accredited on disciplinary authority**.** In short, a double track of authority has already been constituted, which corresponds to a double level of students' performance data collection. The first, classically takes place with exams and refers to the measurement of learning for each subject taught included in the study plan, whose acknowledgement is authorised by the Ministry of National Education [171]. The second one refers to the evaluation of generic and vocational skills that the institute must produce to demonstrate correspondence to the standards defined by the European system (ENQA). Therefore, students, in addition to the classical examinations aimed at learning evaluation are called to periodic measurements that do not focus on subjects at hand. This double track is a motive for stress especially in students of lower schools. It also at the base of the manifestations of hardship that some researchers have associated with the spread of ADHD.[172]

The legitimacy of schools, once associated to the delivery of learning methods, even if standardised,is gradually replaced by revision activities that became distinctive of legitimacy in themselves. This leads to ousting anything that does not allow achieving

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[171] In the Italian case we have next to the MIUR (Ministry of Education, University and Research), the AFAM (ministerial area dedicated to artistic academies http://www.afam.miur.it), and L'A.N.I.N.S.E.I. (National Association of Non-State Institutions of Education and Education https://www.aninsei.it/). These are just two of the educational organizations existing in parallel with the modern public system.

[172] Attention deficit hyperactivity disorder (ADHD) affects children and teens and can continue into adulthood. ADHD is the most commonly diagnosed mental disorder of children. Children with ADHD may be hyperactive and unable control their impulses. Or they may have trouble paying attention.

the organizational standards by assigning diagnostic authorities responsible to take care of knowledge. The diagnosis of ADHD is left often to teachers who do not possess enough knowledge to plan alternative teaching methods. In addition to that, professors are always pressured to achieve the institutions' organizational standards without adequate asupport. ADHD diagnosis can become a powerful tool of control with consequent exclusion of learners from school life. (Cavriani and Moschella, 2015). [173]

d. Subjects guarantors of human rights.

(Right to education, knowledge vs. competence, social support, standardisation, globalisation)

Present since the beginning but with a major role in 2003 are organizations that guarantee human rights: the ERA (Academy of European Law),[174] guarantor of the correct application of the law, and the United Nations Educational, Science and Cultural Organization (UNESCO). Consistently with its mission, UNESCO monitors the process of implementing the BD verifying that human rights of freedom and peace are respected as well as promoting international collaboration through educational, scientific, and cultural reforms.[175]

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[173] The title of the paper: The problematic issues concerning classroom and behaviour management in childhood and in particular the regulation of children with ADHD.

[174] ERA - Academy of European Law, (known by the German acronym ERA for "Europäische Rechtsakademie") is an international centre for training and debate for lawyers. A public foundation based in Trier, Germany, its objective is to promote the awareness, understanding and good practice of European law.

[175] UNESCO - United Nations Educational, Science and Cultural Organization, is a specialised agency of the United Nations (UN) based in Paris. Its declared purpose is to contribute to peace and security by promoting international collaboration through educational, scientific, and cultural reforms in order to increase universal respect for justice, the rule of law, and human rights along with fundamental freedom proclaimed in the United Nations Charter.[1] It is the heir of the League of Nations' International Committee on Intellectual Cooperation. It strengthens the ties between nations and societies, and mobilizes the wider public so that each child and citizen:

They are fundamental subjects in the articulation and verification of quality standards implementation processes as well as the ISCED programme. It is in 2008 that a revolution associated with Vocational competences starts. As a matter of fact, that shifts the centrality of education offer from disciplinary knowledge to professional competence through the SCL ideology.

Hence, the genealogical question is: How would the process affect the lives of students and professors regarding the right to education, without their intervention?

We have seen it, but it is important to repeat. UNESCO plays a fundamental role also in drafting the Global Setting, a guiding document of transnational expansion of the EHEA that is the current's phase objective. A central step for the success of internationalization and growth in competitiveness that, in fact, involved a constant dialogue with subjects of economic orientation. At the same time the issue of *social support* for students, that is attention to the dignity of students' and the right to study and research, was constantly postponed.

e. Subjects of economic orientation

(Qualifications, salaries, contracts)

The subjects are different, sometimes superimposed and intertwined, and difficult to map, but they are undoubtedly central to the orientation of the process.

• has access to quality education; a basic human right and an indispensable prerequisite for sustainable development;

• may grow and live in a cultural environment rich in diversity and dialogue, where heritage serves as a bridge between generations and peoples;
• can fully benefit from scientific advances;
• and can enjoy full freedom of expression; the basis of democracy, development and human dignity.

UNESCO's messages are of increasing importance today, in a globalised world where interconnections and diversity must serve as opportunities to build peace in the minds of men and women.

We have already mentioned The Business Europe,[176] a group representing over 40 European and non-European businesses/companies and workers' organizations who entered the scene in 2001. They had great support from the members of the BP constantly stimulated to focus on European competitiveness growth objectives, and the definition of the eight levels of qualification related to investment areas.[177]

In 2006 it is the turn of the Organisation for Economic Co-operation and Development (OECD) [178] intergovernmental economic organisation with 35 member countries founded in 1960 aiming to stimulate economic progress and world trade to come into the scene. This organization produces a report every year - the Education at a Glance (EaG), which photographs the situation of education in the world and from which we have drawn statistical and comparative data.[179]

It is no coincidence that The Education International Pan-European Structure only entered the process in 2007 with a potential role of balancing the role of business

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[176] The Business Europe (The Confederation of European Business) is a group representing enterprises of all sizes in the European Union (EU) and six non-EU European countries. Members of the confederation are 40 national industry and employers' organizations. Its mission is as the leading advocate for growth and competitiveness at a European level, standing up for companies across the continent and campaigning on the issues that most influence their performance. A recognised social partner, we speak for all-sised enterprises in 34 European countries whose national business federations are our direct members.The organisation is headquartered in Brussels at the heart of the EU institutions. We work on behalf of our member federations to ensure that the voice of business is heard in European policy-making. We interact regularly with the European Parliament, Commission and Council as well as other stakeholders in the policy community. We also represent European business in the international arena, ensuring that Europe remains globally competitive. https://www.businesseurope.eu/mission-and-priorities

[177] https://www.businesseurope.eu/sites/buseur/files/media/imported/2012-00509-E.pdf

[178] OCSE - The Organisation for Economic Co-operation and Development (OECD) (French: Organisation de coopération et de développement économiques, OCDE) is an intergovernmental economic organisation with 35 member countries, founded in 1960 to stimulate economic progress and world trade. It is a forum of countries describing themselves as committed to democracy and the market economy, providing a platform to compare policy experiences, seeking answers to common problems, identify good practices and coordinate domestic and international policies of its members. Most OECD members are high-income economies with a very high Human Development Index (HDI) and are regarded as developed countries.

[179] The Education at a Glance (EaG) is a leading annual OECD publication on education systems indicators in OECD and partner countries. The findings of the report are based on a broad range of statistical data and increasingly on data from international comparative studies, such as PISA. The report is a key output within the framework of the OECD's Indicators of Education Systems (INES) programme. http://download.ei-ie.org/Docs/WebDepot/EIAnalysisEAG%202011.pdf

representatives. The EI is a global union federation of teachers' trade unions consisting of 401 member organisations in 172 countries and territories that represents over 30 million education personnel from pre-school through university.[180] This makes it the world's largest sectorial global union federation (as the CGIL for Italian schools).[181]

It is difficult to understand how collaborations have been addressed in formal negotiations. Aa a matter of fact, it appears that professors' salaries have been increased in different ways across the European territory. Thus, generating internal competitiveness among states and individual universities, and certainly not working as a platform for comparing *income for academic work*. This increase in salaries has also not been consistent with the increase in work complexity and the average cost of living. The EI took over when the dismantling of the public system was already largely underway without affecting the limitation of competitiveness among universities. It has also not prevented the closing down of universities, blockage of salaries and influenced hiring professors. It was only in 2015 that the EI managed to draw attention to these issues. That was done by gathering and sharing data. However, privatization had already advanced even further.

[180] Education International is the voice of teachers and other education employees around the globe. It promotes the principle that quality education, funded publicly, should be available to every student in every country regardless of race. Education International advocates for equity in society by working to combat xenophobia and racism, and challenging discrimination on the grounds of gender, sexual orientation, socio-economic status, and racial or ethnic origin or characteristics. In addition, Education International assists the development of independent democratic organizations to represent teachers and other education employees that represent and promote the interests of teachers and other education employees on the international level. The organization also works with other global federations of unions to promote and achieve solidarity in education. https://www.ei-ie.org/

[181] http://www.flcgil.it/search/query/privatizzazione/model/notizia-nazionale

3.2.4 The associated field and hidden subjects.

(Neoliberalism, financialisation, technologisation)

The interference in the university system from neoliberal enterprises is quite evident from what has been laid out so far. As in the case of the ERT**,** The European Round Table of Industrialists,[182] a body created in 1983, which brings together about forty executives of major companies, European multinationals and financial empires never nominated in institutional documents. It is not clear if some members of the ERT are also members of Business Europe.

On the wave of the new productive phase worldwide, the ERT began to reflect on the strategic role of education and school, influencing the work of the European Commission as early as 1988 continuing up until the BD and to the definition of the two main objectives associated with the two levels of neoliberalism.

Neoliberalism of the labour market. It is associated with the first objective of the BD, that is, the increase of employability and mobility, which transforms the university into a training agency for a flexible and occasional workforce, suitable for the neoliberal market.

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[182] The European Round Table of Industrialists, (ERT), born in Paris on 1983, is an influential advocacy group in the European Union consisting of some 50 European industrial leaders working to strengthen competitiveness in Europe. The group works at both national and European levels. The meeting in Paris was attended by Pehr G. Gyllenhammar (Volvo), Karl Beurle (Thyssen), Carlo De Benedetti (Olivetti), Curt Nicolin (ASEA), Harry Gray (United Technologies), John Harvey - Jones (ICI), Wolfgang Seelig (Siemens), Umberto Agnelli (Fiat), Peter Baxendell (Shell), Olivier Lecerf (Lafarge Coppée), José Bidegain (Cie de St Gobain), Wisse Dekker (Philips), Antoine Riboud (BSN), Bernard Hanon (Renault), Louis von Planta (Ciba-Geigy) and Helmut Maucher (Nestlé). Both François-Xavier Ortoli and Étienne Davignon from the European Commission attended the meeting.
The ERT is moving against the backdrop of Maastricht's Europe with the aim of raising European competitiveness to the level of the United States and Japan, modernizing the basic industry and intervening directly in crucial sectors: the privatization of vital public services, the reform of pension systems, deregulation of the labour market, destruction of public education systems. Special attention is paid by ERT to the promotion of campaigns for "the high quality of education and training", so much so that from 1987 to 1999 a special working group on education is active within it..
https://www.ert.eu/about-us

Neoliberalism of the education market: associated with the second objective, safeguarding the European culture heritage and internationalization, in view of globalization.

The ERT published an alarming report in 1989, which reads as follows:

'The technical and industrial development of the businesses clearly requires an accelerated renewal of the teaching systems and their programmes.' What's more, the ERT complains about the industry's weak influence on teaching programmes. Thus, this body continues accusing professors directly of 'an insufficient understanding of the economic environment, of business, of the notion of profit'. ERT underlines the vital association between "education-skills" and, above all, by insisting that politicians engage in the involvement of 'industrialists in discussions concerning education, in their active participation in the world of education to "multiply partnerships between schools (and) business'.[183]

In 1993's EU White Book, written by the ERT's initiative, we can encounter all the elements that will then be normalised with the BD in over ten years. They aimed at raising European competitiveness to the levels of the United States and Japan, modernizing the basic industry and intervening directly in crucial sectors. In other words, the privatization of vital public services - health, transport and, obviously, higher education as well as reforming pension systems, deregulating the labour market and universities. These are key sectors of disciplinary control, monitored by State-Nations since the 18th century.

This explains several points of the Bologna Process.

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[183] As Zenzetti, comments The end of school: The European Union adapts to the multinationals. http://www.kelebekler.com/occ/scuola04.htm (August 2017)

In what way can scholastic autonomy, as we know, a strategic tool to facilitate the privatization and entry of businesses within schools, be anticipated locally before the BD? It is then reinforced in a global plan that enabled for the gradual dismantling of the modern public education system and the beginning of the process of liberalization of the university system. As a matter of fact, the presence of multinationals has become important[184] in this sector since 2000.

How come the concept of continuous or permanent education, translated in the BD as Long-Life Learning, appears right from the first conferences? This concept is strictly functional to work flexibility, as indicated in 1989's ERT report which underlines the need for 'a continuous learning process' - a lifelong learning that must begin by teaching children 'to learn how to learn' and which prepares for the *Education for Europe. Towards the Learning Society.*[185]

In the European Union's 2001 report, ERT's request was accepted and translated into these terms: 'In work activities, the complexity of the organization of work, the increase in the tasks that employees must perform, the introduction of flexible work patterns and teamwork methods mean that the range of skills used in the workplace work is constantly expanded.'[186]

Long-life learning therefore presents itself as an additional request for flexible skills for use and consumption of the new business world. Its costs are all to be paid by the workers themselves, who have to make sure their skills meet the needs of production at their own expense, continuing to purchase additional training packages through the new

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[184] http://www.vocidallastrada.com/2010/03/multinazionali-allattacco-della-scuola.html

[185] https://www.ert.eu/sites/ert/files/generated/files/document/1995_education_for_europeans_-_towards_the_learning_society.pdf.

[186] http://ec.europa.eu/research/reports/2001/pdf/com-2001-756_en.pdf#view=fit&pagemode=none

and increasingly extensive training market. Data obtained at the XVI Report on Continuing Education in Italy carried out by Isfol on behalf of the Ministry of Work and presented in May 2016 at the headquarters of Cnel show the growth of LLL in Italy. Adults attendance (25-64 year-olds) in educational and training courses reaches 2.6 million people with a rate of 8% (2014 data) compared to 10.7% of the EU average. The highest percentages are recorded in the most fragile professional figures: women (8.3%), people currently employed (8.7%), 25-34 year-olds (14.9%) and graduates (18.7%). The Centre-North area of the country has the largest participation in LLL. Furthermore, it shows a more intense positive trend compared to the South.[187]

Obviously, the growth of the market of continuing education is to be placed in strict relationship with that of online education, which allows one to comfortably follow courses at home, combining logistical, family and professional needs with upgrading needs.[188]

In short, it is easier to understand how and why the BP has contributed to the transformation of the European training world into an important and profitable business following the example of the US private education market, its main competitor. Thus ERT has constantly kept an eye on the US educational system in order to position the privatization of the educational system in the perspective of products for permanent consumption.

As anticipated, it is not easy to find aggregated data on the privatization of the European university system, not only because the EHEA is a recent entity, but also because the European Community is politically disaggregated. Therefore, information on the dismantling of the public system is managed at local level and not shared much at

[187] http://www.isfol.it/primo-piano/xvi-rapporto-sulla-formazione-continua-in-italia
[188] (see european data - http://www.enqa.eu/?s=Long+Life+Learning)

European level. At the most, international comparisons are cited on university spending in relation to GDP or the number of students, with rates of variation that can be very questionable. The OECD figures relating to 2007 indicate that 8 out of 29 European countries spend less than 5% of their GDP on education.[189]

Paradoxically, and we will understand why, in some cases such as the Italian one, it seems that state/public spending per university at constant prices between 1980 and 2008 has almost tripled (increase of 176%).[190] However, in the Italian higher education system, there is a growth in private education in the period between 2002-2010.In fact, public universities have increased from 59 to 61, and private universities have almost doubled from 16 to 28. This has happened despite more than three and a half times higher fees compared to public ones, as highlighted by the OECD research on the phenomenon in Europe. [191]

The shift of students from the public to the private sector is partly attributable to a perception, which is not demonstrable by the data, of a conspicuous advantage for graduates of private universities in the transition to the job market. The research shows that on average and in the short term, graduating from a private university does not seem to make a difference in the labour market .In terms of careers and income, a relationship exists but it is related to advantageous socio-demographic provenience of students from wealthy families with more international experience.[192] These students

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[189] https://www.ehea.info/pid34249/members.html

[190] Francesco Sylos Labini e Stefano Zapperi, "Lo Tsunami dell'Università Italiana", For a more detailed study, divided by faculty and by year, please refer to http://pil.phys.uniroma1.it/~sylos/tsunami1.html

[191] OECD (2012). Education at a glance. Parigi: OECD. Italy, among other things, is interesting because it signals one of the highest relationships between private and public fees in Europe.

[192] Triventi M. & Trivellato P. (2012). Does Graduating from a Private University make a difference? Evidence from Italy. European Journal of Education, 47, 2, pp. 263-279 (http://onlinelibrary.wiley.com/doi/10.1111/j.1465-3435.2012.01522.x/full).

can do more university cycles and pay for expenses of mobility, without resorting to loans to pay for their studies.

As well as multinational companies we have to mention other subjects - *the financial empires*. Banks are at the forefront in providing funds for education following what happens in the USA. An interesting article in *The Washington Post* shows that about 40% of students have resorted to private funding to pay their education fees. In some cases, these have increased by 900% compared to the 1980s, that is, 650 points more than the inflation. In America alone student debts have reached 1000 billion dollars. If we consider the employment crisis, over 50% of laureates cannot remedy this.[193] More and more, funding is being used to pay for professional update courses or repositioning in the labour market, that is Long Life Learning. Unfortunately, Europe does not boast much research material, as detailed as in the USA[194]. That is so precisely because in the US the problem of dismantling the public university does not arise. Also, there is no risk in terms of employment and cultural management of the training companies on the stock exchange. The performances of US-based multinationals that have purchased European educational products can be mapped on different sites[195] . They evidence a paradox that demonstrates how effective the ideology of safeguarding the European cultural heritage promoted by the BD is. The ERT claimed to protect and defend this heritage which was purchased by the same US multinationals. So, what is a multinational? It is a large corporation with operations and subsidiaries in several

193 The Washington Post - Families are finding alternatives to student loans http://www.washingtonpost.com/blogs/wonkblog/wp/2014/07/31/families-are-finding-alternatives-to-student-loans/

194 Chart of the Day: Student Loans Have Grown 511% Since 1999http://www.theatlantic.com/business/archive/2011/08/chart-of-the-day-student-loans-have-grown-511-since-1999/243821/

195 https://seekingalpha.com/symbol/EDU?s=edu

countries. This aspect does not seem to make sense as far as protecting and safeguarding heritages are concerned. However, if we take the EHEA into consideration this body represents a driving brand in terms of extension.

As far as higher employment outcomes for graduates of private universities compared to state ones are concerned, this influences a particularly effective and aggressive marketing-oriented approach. This approach entails advertising university brands, especially when these are carried out by training multinationals. In 1989, with the ERT and even further after 2010 [196] and in the EHEA,[197] leveraging mainly on three elements:

1) the promise of internationalised training, tailored to the needs of students and more attentive to the demands of international companies.

2) the greater prestige enjoyed by private universities among entrepreneurs in some segments of the labour market;

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[196] On the multinational company in Europe see:
The TTIP, Transatlantic Trade and Investment Partnership

- https://www.rivisteweb.it/doi/10.1430/14645
- http://www.mbres.it/it/list_publications
- http://www.mbres.it/sites/default/files/resources/download_en/rs_mfa_e12016.pdf
- European multinationals overtaking
- http://www.ilsole24ore.com/art/SoleOnLine4/Finanza%20e%20Mercati/2008/06/rapporto-rs-mediobanca-multinazionali.shtml?uuid=69818eba-3396-11dd-b639-0000
- The Commission has gone beyond the OECD standards on transparency. The new rules will oblige the larger multinationals - with a turnover of at least 750 million euros a year - to publish a series of tax data on their site that will be accessible to all citizens.
- http://www.primadanoi.it/news/mondo/565955/L-Europa-obblighera-le-multinazionali-a.html

[197] On the specific "multinationals attack the Publc Schools "

- http://www.vocidallastrada.com/2010/03/multinazionali-allattacco-della-scuola.html
  (article based on the seminary's Cesp – Centro studi per la scuola pubblica, tenutosi a Pisa il 10/12/2009.
- http://www.cobas-scuola.it/Struttura/CALENDARIO-INIZIATIVE/Convegno-CESP28

3) the presence of effective *placement* services and a consolidated network of relationships with the production world - The Industrial Relations [198] . These services can attract internationally recognised company brands as partners in the development of research projects. These services replace traditional research projects carried out by research doctorates and researchers. This explains why their structuring has led to a delay in the definition of the 3rd doctorate training cycle, shifting the focus of research from free and unconditional activity (as Kant desired) to activities aimed at results companies expect. Thus, they represent a culturally weakened innovative impact. It is no coincidence that in 2016 the CEPES is the bearer of a conflict petition against multinationals even if isolated.[199]

Among ERT companies it is worth mentioning the *technological companies* [200] . Their presence on the scene is more sensitive and interested in promoting the innovation of the teaching tools. It is certainly very persuasive in terms of lower costs related to computerization in all productive sectors present at the ERT's table. The results of the technologisation of learning, or of what is most commonly defined as *learning in the information society*, are well known. They have been carefully studied by researchers which were consulted in this work. These results are very varied. I have included them in a genealogical reading that, as we know, does not take on any single element as opposed to others. It proposes an extended, rhizomatic and non-linear vision of the phenomena. In general, didactic computerization favoured the process of shifting

[198] The Career Services & Industry Relations Office develops relationships with companies in order to set up internship agreements, employment opportunities, and interactive projects between students and businesses.

[199] http://www.cobas-scuola.it/Struttura/CALENDARIO-INIZIATIVE/Convegno-CESP28

[200] NoKia, Simens, etc.

learning from knowledge to competence. This is precisely what can be found in the objectives shared by the ERT. In 1989, these objectives were openly declared as the need to train workers with the appropriate skills, from using a PC to being able to adapt to technological changes, and not being asked to formulate a thought.[201]

Far from accusing the technologies whose potentials are well known as we shall see, also in the development of cognitive processes and creative teaching methods,[202] their association with a business culture such as that expressed by the ERT, oriented to workers mobility and flexibility has generated important pedagogical, socio-cultural and occupational consequences. These consequences are in line with the approach of the industrialists present at the BP table.

1. Technologies have shifted from learning tools to cognitive ones. They have become objects of knowledge themselves and the system is prepared to integrate them. Every ECTS is equal to 25 hours of student commitment with regards to the sum of the hours completed in class/laboratory attendances and distance learning, using a PC independently (in hybrid learning or e-learning). Moreover, the fact that these technologies are in continuous evolution justifies the Long-Life Learning approach (which as we know, is highly remunerative for training companies, especially in online versions).

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[201] 'There is no time to lose,' says the Round Table.'The European population must engage in an apprenticeship process throughout life [...].It will be necessary for all the individuals who learn to provide themselves with basic pedagogical tools, as they have all purchased a television "... .The pedagogical tools considered here are information and communication technologies: computers, multimedia, Internet, educational software. In its white paper of 1995, the European Commission unveils its sponsor "The report of the European Round Table of industrialists insisted on the necessity continuous polyvalent training [...] encouraging learning to learn throughout life ". Therefore, the Commission considers that a "generalised initiation to information technology has become a necessity.'

[202] http://www.lascuolapossibile.it/articolo/la-pedagogia-delle-nuove-tecnologie/stampa/

2. The ideological stress on technologies as indicators of innovation and progress, becomes an accelerator of the shift from 'knowledge' to 'competence'. In other words, it is also a shift from ‘teaching to learning’ to ‘Student Centred Learning’. Learners are in fact the main consumers of the services provided, and learning must be centred on them. Therefore it becomes urgent to develop approaches to teaching that are more focused on technical skills, placing even more emphasis on learning outcomes which are measurable at a distance through technology.

3. New teachings and lecturers capable of developing more focused approaches on skills and have good skills on new technologies.

The professors who have been hired through a state recruitment competition are not licensable or substitutable. These professionals were trained in a system of disciplines and knowledge and are not well aligned with the new needs of companies. Therefore, they are aggressively attacked by the ERT. The introduction of a modular system (more modules within the same teaching) becomes functional to the renewal of each professors’ category. Modules are associated to lecturers with a professorship, to freelance researchers and also to technologically savvy professors. This often concerns professionals who are inserted into the world of work, who are easily exchangeable for freelance professors whenever needs and technologies change. The fragmentation of teaching into smaller modules is aimed at managing learning and verification in smaller parts. The introduction of new areas of competence within the teachings represents a transition phase in the preparation of a system founded on e-learning. This explains, in

part, the increase in costs in public universities attributable to the growth of the teaching staff.[203]

4. Lastly, the goal of each company is to reduce costs. That is exactly what has happened in every field and market over the last 20 years. Education viewed as a business shifts goals to profits. Also, the implementation of technologies renders extremely voluminous amounts. As evidenced by Marcello Giacomantonio's study,[204] the introduction of online platforms in universities changes the earnings gaps is quite interesting. It includes a phase of added costs, which are decidedly absorbed in the subsequent phases.

New profiles of lecturers, or as we shall see of facilitators/educational facilitators, are preparing to enter the world of education. On the other hand, traditional subjects that require the physical presence of a teacher are being hybridised to be replaced by online courses.

This explains why the BP waited until 2013 to place their attention on technologies and computerization.[205] It was for steps aimed at dismantling socio-cultural, institutional and technological traditions and barriers had been taken. This also explains the silence

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[203] On this theme see: Catturi G. e R. Mussari (2003) Il finanziamento del sistema pubblico universitario dal dopoguerra all'autonomia, "Annali" del Centro interuniversitario per la storia delle Università italiane, 7 (2003)
Catturi G. e R. Mussari (2003) The funding of the public university system since the war to independence "Annals" of the Interuniversity Centre for the History of Italian universities, (2003) (http://www.cisui.unibo.it/home.htm) (http://www.cisui.unibo.it/home.htm)

[204] Giacomantonio, M. Un eLearning tutto italiano, Figure 13 – economies of scale of e-learning at various stages of expansion of the structure, pp. 11-14
1_Giacomantonio_Un%20eLearning%20tutto%20italiano.pdf

[205] Communication from the European Commission: Opening up Education: Innovative teaching and learning for all through new Technologies and Open Educational Resources, COM(2013) 654 final, http://ec.europa. eu/education/news/doc/openingcom_en.pdf

of the teaching staff from the old system. Adaptation to teaching mediated by technology, has transformed into a 'silent competition', or rather, frustration. However, computerization can no longer be postponed if one wants to compete in the global education market that sees Asian multinationals providing e-learning packages and satisfying the demands of millions of students. The case of the New Oriental Education & Technology Group (NYSE: EDU) is one of the most famous of China's educational brands. It shows what the new challenges for Universities will be in the new form of organizations. [206]

The ERT, in short, has given impetus to an epochal transformation, that is dismantling a centuries-old enlightenment-state system. The main obstacle of this transformation lies in the professors of disciplinary knowledge because they are the owners of tacit knowledge, which is unique and not codifiable by technology. [207]

This is why, despite aggressiveness towards disciplinary professors and despite the Bologna Process government machine, that is the ERT, it took some time to affirm the transition from a training system based on education to one founded on competencies. And this would be the hard nucleus of an unexploded dispute. At a rhizomatic level it has been diluted/distributed through all the subjects present in the BP, through strategies of resistance, and of which nation-states are the main engine.

By now the amount of de-legitimation which nation-states founded in the1800's are experiencing nowadays has become evident. The growth of nationalist movements and the demands for autonomy, both internal (regional) and external (in relation to the European Union) have been clearly demonstrated. They show a crisis of recognition of

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[206] https://seekingalpha.com/article/3859016-12-million-new-students-edu-find-revenue-fall-25minus-32-percent, Feb. 3.16 | About: New Oriental (EDU)

[207] This is in synthesis that Armano Emiliana shows in *Precarietà e innovazione nel postfordismo. Una ricerca qualitativa sui lavoratori della conoscenza*, 2010.

the State about contemporary challenges and to the economic challenges associated with the dismantling of the system of political guarantees that the European Community has certainly not protected.

Inserted into the most extensive analysis on neoliberalism offered by the philosopher Giovanni Leghissa (2012), the BD reform represents one of the many regulatory systems that allows national states (local intermediaries) to participate, promote and implement, the network of transactional relations of exchanges - of capital, derivatives and people - of which the globalisation of the educational market is constituted. It is the only way that allows states to carve out an important role in the intermediation with multinational companies.

Unlike what apparently seems, Leghissa invites us to observe how it is not true that economy governs politics. What is true is that politics are made through economy. The reform should therefore be read as a *form of collectively negotiated settlements*, which overlap with the long history of local control practices in which the role of states emerges.

The cartography shows the density of the population that has presided over the field of potential conflicts during the BP and which has helped to transform them into competition around the scarce resources (funds, social support, occupations) or potentials (globalisation) generated by the process of liberalisation of training. This is the main and central controversy.

Thus, the genealogical question becomes this: Why has everything been silent for over 18 years and if something emerges, does it recall the generational conflict around the workplace, which technological developments seem to be exacerbating even in the academic field? (Zappieri, and Siyos Labini, 2006)

3.2.5 The EHEA's impact on Knowledge.

Let us observe what happens if we apply the genealogical grid of intelligibility to the EHEA by taking up the four characterizing procedures indicated by Foucault when referring to the disciplinary university. This operation allows us to photograph the change in control practices and to focus on the elements of rupture and continuity.

1. With the BD a general process of **disqualification of knowledge - disciplinary knowledge -** is started in **favour of certified professional technical skills** whose selection and organization, structured in teachings, passes from the State monopoly to that of the Neoliberal companies mediated by the EU. However, disciplinary knowledge is not eliminated, because it is rooted in the territory through a long history of struggle for affirmation. Therefore it works as a *brand* for local competition for resources in which every single university must participate *autonomously* in sight of the internationalization of training. Disciplines that are furthermore overseen by historical lecturers on contract, who notwithstanding weakening of the state still maintain positions of local power.

2. Undoubtedly, with the BP, comes the launch of **the institutionalization of new missing technical skills generated by new technologies and of their standardization in vocational or professional competencies**, flanked with the standardization of generic skills (transversal knowledge). In fact, contextually, we are witnessing the institutionalization of a two-headed system based on the cohabitation of the old order (centred on the evaluation in 30°) and the new order (focused on the accumulation of training credits).

3. As regards the process of **hierarchisation of knowledge**, we are witnessing a real inversion in comparison to the disciplinary system. In the EHEA the **primacy assigned to measurable technical vocational skills is** redefined in relation to technological

developments and the needs of the professional market. Technology (to which technical skills are associated) replaces science in its role of knowledge organization, inheriting its vocation for innovation. While the modular system permits the coexistence between disciplinary knowledge (old teaching staff) and new technical skills (freelance professors including researchers), the credit system introduces the possibility of studying remotely thanks to new technologies. The *free and unconditional research* proposed by Kant for enlightened universities is replaced by *applied research* destined for the needs of companies' innovation and the survival of universities which attract funds from the business market, involving the students of the 3rd training cycle.

4. More than a pyramidal centralization of knowledge, we are witnessing a **levelling of general knowledge**, less important than vocational skills. In any case, it is differentiated by productive sector, but equivalent in the three-year training (first cycle) that must create flexible and ready labour for the market of neoliberal work. The verticality of the 2nd cycle reinstates a criterion of inequality of access to training resources based on income origin (which the modern university had attenuated in a process of democratization in comparison to the medieval university). It is functional to the competition among universities able to articulate training offers vertically to near student quotas on specialised courses.

Centralization takes place in practices of defining skills and expected results: controlled directly or indirectly by the EU to respond to the needs of neoliberalism, through the effective evaluation system that provides a European certification centre. This centre is capillarity articulated in local agencies. There are also working groups within the CdS aimed at self-evaluation and to drafting reports that focus on transparency. The centralization has shifted from knowledge to certifications of competence, supported by technological ideology.

In fact, on the knowledge-truth axis, the invention of the EHEA, as a unification of a differentiated and multiple fields, justifies its progressive changes with the *promise of salvation.*

- The first: the promise to safeguard the cultural and scientific heritage of Europe, compromised by the standardization and disqualification of disciplinary knowledge.
- The second: the promise of salvation from unemployment through competence, progressively untenable given the weakening of the graduates who are in debt;
- The third: salvation through certification, to be investigated on the knowledge-power axis but, as we shall see, placed on the knowledge-truth axis.

3.3 The Audit University

The EHEA, which is characterised by distribution of skills, standardised, levelled and pre-packaged education, as well as by being certification-oriented, represents a privileged field for observing how society is ferrying humankind to the new world. Is doing so by effective auditing practices. Quality assurance agencies as well as rectors, academic staff, professors and students involved in self-evaluation practices are some of the main subjects of the audit university. *Audit* stands for revision, a practice of control more often attributed to elements of financial control in institutions where the public-private hybridization was launched in the international market. This is what has been happening since 2000 in many European universities.

As Michael Power, (1994) noted, towards the mid-1990s, socially relevant programmes have been subjected to increasing scrutiny. They are measured against predefined standards and have their effects scientifically assessed. Power deeply studied the audit phenomenon. We owe him the definition of audit society that is, a society that invests

so heavily in an assessment industry in which more and more individuals find themselves subjected to formal scrutiny, revision and accounting practices.
The allocation of resources and the social legitimacy of institutions are increasingly dependent on verification procedures. Evaluation and certification practices now seem to be a distinctive feature of the post-industrial society which requires increasingly strict control over efficient use of scarce resources. Therefore, the balance between 'trust' and 'control' in the social order seems to move progressively in the direction of the latter, to the extent that the 'community' dimension is less and less a source of social legitimacy. According to Michael Power, the causes of the explosion of the audit society, which has seen an exponential growth since the 1980s,[208] are mainly three factors:

> 'The birth of the new public management, requirements regarding the fields of 'responsibility' and "transparency" on behalf of citizens/tax payers (consumers, patients, students), "the emergence of models of quality guarantee of the organizational control. (1994, 26-27),

They correspond exactly to the elements that emerged and are mapped in the genealogical reconstruction of the BP. Let us recall them:

- New management of the university system, which calls for a public-private hybridization to foster deregulation and liberalization, hence governance;
- Requirements of liability and transparency, that is, the introduction of accountability practices, necessary to demonstrate the reliability of universities in favour of autonomy and competition in the free market;
- The introduction of the Quality assurance system (referred to ENQA)
- The adoption of Performance measurement (as learning outcomes)

[208] The major accounting firms grew very quickly during the 1980s. The proportion of university graduates entering internships with accountancy firms peaked at over 10% in 1987 and is currently running at about 8%. See. University Statistics 1991-92, HMSO. 1993, pp.64-5.

This demonstrates the power of genealogy as an analytical tool that, in addition to photographing the present at a microphysics level, also traces continuity and ruptures in comparison to the past to make a step towards the future (the hypothesis of an automation university).

We can observe a growth of subjects involved in management, control and monitoring processes as the liberalisation of the educational market takes place. Alongside multinationals and financial institutions we can also find local companies both from the private and public sector. In this way, they assume a key role in management of resources without guaranteeing, as we shall see, the survival of local resources. This has already happened with local companies both in the products or services fields. However, this phenomenon really emerges within universities. In these places we can observe the inevitable emptying of local authorities legitimacy. As well as emptying the representation of the institutions that should safeguard the heritage of knowledge. This knowledge should be destined to innovation paths. In Italy the problem is particularly evident. The original medieval organization of Italian academies which found its strength in local economic and cultural resources was completely annihilated by the implementation of the latest educational reforms. These reforms turned universities into market subjects and in a certain way into brands.

In the EHEA's case , with the advent of the BD, the result could only be a to amplify audit in multiple forms of control, given that several systems co-exist simultaneously. They are the state, private, European, neoliberal and other political representations, present but totally ineffective in limiting damages.

As it is known, audit practices are often associated with financial procedures. Financial control is, in fact, an inferential practice that seeks to draw conclusions from an unlimited number of inspections of documents, records and reports - like for example,

written budgets and transcripts. In addition, oral testimony and direct observation are used. All these practices aim at measuring delivery performance. In the case of universities, that means professors, lectures, teaching and organizational staff, as well as students themselves. These categories can be verifiable remotely in the attempt to conform local individual and organizational practices to risk models defined by derivatives by main authorities.

As Power says:

> 'Specialised academic stories have formalised these intuitions about the need for audits: they will be demanded where there are relations of accountability between two parties together with a certain complexity or distance such that one, the 'principal', cannot easily and directly verify the activities of the other, the 'agent.'(1994, 9)

The relationships among accountability, traceability, and audit are evident, but the specialised literature is not always in agreement about their causes. Does accountability determine the audit or vice versa? Power again devotes a chapter on 'Auditing and the shaping of accountability' (1994, 9-11) by recalling David Flint's argument (1988) that the 'primary condition for an audit is that there is a relationship of accountability or a situation of public accountability'. On this view, Power comments, 'accountability relations are logically prior to audits.' (1994, 23)

It seems that audits are needed when accountability can no longer be sustained by informal relations of trust alone but must be formalised, made visible and subject to independent validation. As Power underlines:

> 'This story can be told in relation to companies. When directors were generally regarded as trust-worthy and shareholders were perceived as largely ignorant of business matters, financial audit was very limited. Despite being ruffled by the occasional scandal, confidence in the expertise and honesty of directors seemed a sufficient guarantee of financial accountability. (1994, 10)

However, Power observes that even if directly descending from financial accounting, audit is widespread everywhere and refers rather to an *organizational culture* that, while legitimating itself on a principle of truth, does not necessarily create transparency and efficiency. (22)

He suggests thinking about audit as *an idea*. He proposes an alternative to the common view that sees audit as a response to problems of accountability that have originated elsewhere.

> 'Instead I will argue that audit has spread as much because of its power as an idea, and that contrary to the assumptions of the story of lost trust, its spread actually creates the very distrust it is meant to address (1994,10).

In my genealogical research, this is an idea associated with the knowledge-truth axis. In fact, as Power states:

> 'The inferential knowledge system which enables an auditor to form conclusions about the whole on the basis of examining and testing some of its parts'. At various periods in its history, financial audit practice has attempted to establish linkages between a non-inferential procedural knowledge base and 'higher', abstract bodies of inferential knowledge'. (1994, 30)

Summing up, audit practices allow the creation of links between non-inferential and inferential knowledge and would be so reassuring that they would increase self-referential evaluation and self-audit.

This is the key point to understanding the paradoxes and pathologies generated by audit and its ruinous destiny, to which Power dedicates a chapter 'Auditing and regulatory failure' (1994, 22-24).

First, audit does not guarantee automatically organisational transparency, but it can also generate darkness, especially in self-audit organization where subjects - employed in self-audit procedures - tend to mask *criticism*.

In Power's words:

> 'Despite the fact that audit talk is driven by demands for greater transparency of organisational and individual action, the capacity of audit to deliver this is problematic. Often the extension of audits can make organisations more obscure, and the audit process itself remains publicly invisible despite the commitment to making organisations transparent. It may be that the audit explosion signifies a displacement of trust from one part of the economic system to another; from operatives to auditors.'(1994, 6)

Power even talks about the creative strategies developed by auditors to cope with being audited:

> 'In many fields, there is a sense that the tail of audit is increasingly wagging the dog of accountability and there are doubts about whether audits really empower the agents which they are intended to serve. It is to these questions that I now turn. (17)

As a matter of fact, in Power's words audit does not guarantee performance quality but only its traceability, its accountability.

The audit university can only generate growth in costs and inefficiency to be attributed precisely to audit practices. The Anglo-Saxon panorama is widely analysed by skilled studies (Anthony Hopwood and Peter Miller, 1994.Flint, 1998: Cris Shore and Susan Wright 1999). But on this matter we wanted to verify what is happening in Italy, a less transparent territory and, for this very reason, an interesting case. The inefficiency of audit practices in the university system has been demonstrated by researcher Laura Maran (2009) in an exemplary and detailed analysis .She has compared the costs of the Italian university system, accounting for the bureaucratic and economic impact of the subjects gradually involved in the university audit, along with the transition from one

reform to another.[209] Alessandro Monti's study compares the subjects involved in the university apparatus (with related costs) since 1979 (where 13 subjects appear) to 2007 (where there are 28 subjects), in sharp growth after signing the BD and frequently leading to audit practices. (2009, 99)

But how can the audit university, engaged in review procedures and imputed to increasing management costs be legitimised?

In agreement with Power, I hypothesise that *audit also has a self-legitimising and purifying power that supports the promise of salvation through certification.* As he points out referring to audit effectiveness:

> 'Audit is a process in which newly perceived difficulties and dangers can be ritually purified and reconciled to existing managerial and economic practice' (...) Purification and reconciliation are the constituents of religious ceremonies: the auditor is acting as a priest, carrying out a ritual that makes managers feel comfortable with the newly-discovered dangers. This is the last and most impressive of the tricks that the audit can perform. Thanks to its aura of authority, its versatility, its effortless surmounting of failure, audit has been able to capture hearts and minds. We have been conquered: In the audit society a reduction in audit intensity, and the possibility of leaving groups and individuals to themselves, is literally unthinkable.' (1997, 313-314)

Summing up legitimation, once associated with the provision of quality services, is now being substituted with a revision that becomes a badge of legitimacy. In other words, a brand, or an attempt at re-branding, in which the loss of trust in central government institutions, in politics, is associated to the loss of trust in intellectual and economic leadership. It is substituted by the creation of control industries that satisfy the demand for signals of order. Furthermore, revisions can be interpreted as elaborate forms of

[209] In my translation the work of Laura Maran - *Economia e management dell'università. La governance interna tra efficienza e legittimazione (2009)* - become: Economics and Management of the University. Internal Governance between Efficiency and Legitimacy.

confession and periodic organizational purification complete with *daily rituals* widely explored by the same Power in The Audit society. Rituals of verification (1997)

It is now clear that the explosion of audits is not simply a functional response to complexity, but the establishment of an organizational culture orientated to inspection that is spreading even as far as primary schools.[210]

Power defines it in 1994 as *the control of control*:

> It was noted in the introduction that audit is generally a form of control of control. What is subject to inspection is the auditee's own system for self-monitoring rather than the real practices of the auditee. (28)

This last point on referential culture is genealogically fundamental. It allows us to understand how, the two great individuation-totalisation mechanisms described by Foucault about the disciplinary society have been functional for the audit affirmation. In fact, they have been at the base of the new control system introduced by the BP. They allowed the audit based organizational culture (based on inferential knowledge) to extend from the knowledge-truth axis to the knowledge-power axis.

We have often demanded local-global observation, analysing how the localization of certain enunciative practices has allowed totalizing procedures to be realised. In fact, autonomy has favoured the internationalization and standardization of the university system. Self-assessment has created consensus at each single university, Course of Study and lecturers, favouring the capillary penetration of the quality assurance system necessary for certification. The Student-Centred Learning has created the ideological

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[210] We have looked at the university because it influences the paradigms of knowledge of a society both vertically and horizontally. With this in mind, we can also read INVALSI TESTS, quizzes administered by government directive in elementary, middle and higher public schools by the National Institute for the Evaluation of the Education System, whose purpose is to evaluate students' learning levels, performance standards, and which should detect any gaps in the programs to be remedied with procedures involving the teaching staff.

basis for passing to a system that, paradoxically, is based on the definition of a priori qualifications and on expected learning outcomes. Local competition among universities has fostered international competition and the launch of the Global setting. Does the audit society, based on "the control of control", represent, perhaps, an extension of the control society that Foucault and Deleuze had predicted and that was replacing the disciplinary society after the end of the Second World War?

Deleuze, in an interesting article in L'autre journal, Nr. I (Mai 1990) and in Jstor (Oct. 1992) underlines how Foucault was aware that the disciplinary society would have been short-lived (1992, 1). He argues that all post-conflict wartime institutional reforms, in fact, only signalled the management of the agony of disciplinary institutions being replaced by new forms of power that is ‘the pharmaceutical productions, the molecular engineering, the genetic manipulations’ (1992, 1).

To which we can add ‘the financial power’.

‘Control’ is the term used by the American writer and artist William Burroughs for this 'new monster' (or society of control). It has been adopted by Paul Virilio, a French cultural theorist and urbanist. Virilio, in Deleuze description, ‘is continually analysing the ultra-rapid forms of free-floating control that replaced the old disciplines operating in the time frame of a closed system' (1992, 2) Focusing on control society, Deleuze observes how the new control practices function with numerical, analogical and modulation language ‘like a self-deforming cast that will continuously change from one moment to the other, or like a sieve whose mesh will transmute from point to point.’(1992, 2) This phenomenon, which accentuates the division between individuals and internally in the same individual, is an endless process. In this system the school is replaced with *permanent training*, which as we have also seen in the BD, transfers important investments turning continuous training into an interesting market onto

lifelong learning (LLL). 'Just as the corporation replaces the factory, so perpetual training tends to replace the school, and continuous control to replace the examination. This is the surest way of delivering the school over to the corporation.' (1992, 4)

In the control society, the individual-mass polarity is substituted by numbers and as Deleuze sums up: 'The numerical language of control is made up of codes that mark access to information or reject it. Individuals have become 'dividuals', and masses have become samples, data, markets, or 'banks.' (3)

Control, which refers to modulations, fluctuating exchanges, finds in computers and in the information technology machines, the adjusted media for penetration, 'whose passive danger is jamming and whose active one is piracy or the introduction of viruses'. (3)

With an extraordinary synthetic thought, Deleuze observes how at every technological evolution there is a mutation of capitalism. Therefore, 19th century capitalism was oriented towards production and property and managed through internment practices (the factory). Its market, which could be conquered through sectorisation and colonization, is replaced in the contemporary society by companies which buy and sell services to acquire shares. As anticipated by Deleuze, neoliberalism works on the dispersion and transformation of the institutions (school, family, etc.) from analogical subjects which have one owner (State or private property) into figures, deformable and transformable by neoliberal companies whose actors are managers. If 'marketing' is, according to Deleuze, 'the new instrument of social control', indebted people is the result. After the reclusion phase , people now live in the new 'debt' prison.

Many of the elements of the control society are present in the audit university where the 'individuation-totalisation' mechanism does not disappear. It rather refines itself to

become almost invisible and generate automatisms (up to self-audits) and anomia. We have seen how the BP has created automatisms in the competition for resources. First of all, there is the automatism 'income of access-level of professionalism'. The ones who can afford access higher level education and will be automatically placed in more prestigious and remunerative jobs. They will if anything continue with the LLL. Furthermore, the BP produces the automatism 'volume of academy capital - that is certifications and a level of competitiveness in the globalised training market'. The ability to support diversification of vertical educational offers (the three cycles + LLL) and horizontally (by areas of professionalism) becomes a pre-requisite for survival in the educational market and for international competitiveness. In addition to the pathologies indicated by Power, the audit university also produces mechanisms of self inclusion/exclusion (self-audits) and forms of resistance that deserve to be investigated. Rather than solving the problem of trust, these models of accountability simply displace it. If those engaged in everyday work are not trusted, then the locus of trust shifts to experts involved in policing them and to forms of documentary evidence. In other words, they form management assurances about system integrity.

> Ultimately there is a ‘regress of mistrust’ in which the performances of auditors and inspectors are themselves subjected to audit. Thus, Inland Revenue inspection has been subject to a value for money audit as has the police force. A somewhat ironic parallel in finance has been the new regime for ‘auditing the auditors’ under the requirements of the Eighth European Community Directive on company law.
> (Power; 1997 p. 34)

These examples show that the audit explosion is not simply a product of the rise of specific audit specialists, such as the ‘Big Six’ firms of accountants. It has much to do with the momentum of audit as an idea and as a system of knowledge.

This system of knowledge, which is, in fact, fragile because it is not based on knowledge but on inferential logic, requires adhesions and automatisms. In universities they have passed through the ideology of flexibility, and been transmuted into the audit culture, that is into *resilience.* Flexibility is a keyword that frequently occurs in all the BP regulations and declarations. It is quietly pronounced but it is important. Flexible learning has already been discussed in the first document of the BD with reference to Long Life Learning. In other words, it refers to the time that a student can use for completion of learning also through training experiences carried out in non-higher education contexts. Flexibility is not in fact legally standardised, but it is necessary for those academies that, under the principle of autonomy, must adapt themselves to standardisations. Flexibility is also necessary for the recognised and standardised system to adapt itself to new markets/territories in the process of globalization. Therefore, at the end of the eighteen-year implementation period, the BP finds itself moving to the Transactional Development phase. In the audit culture flexibility has often been associated with the term resilience, and measured using evaluation parameters:

The English Oxford dictionary has several entries for resilience.

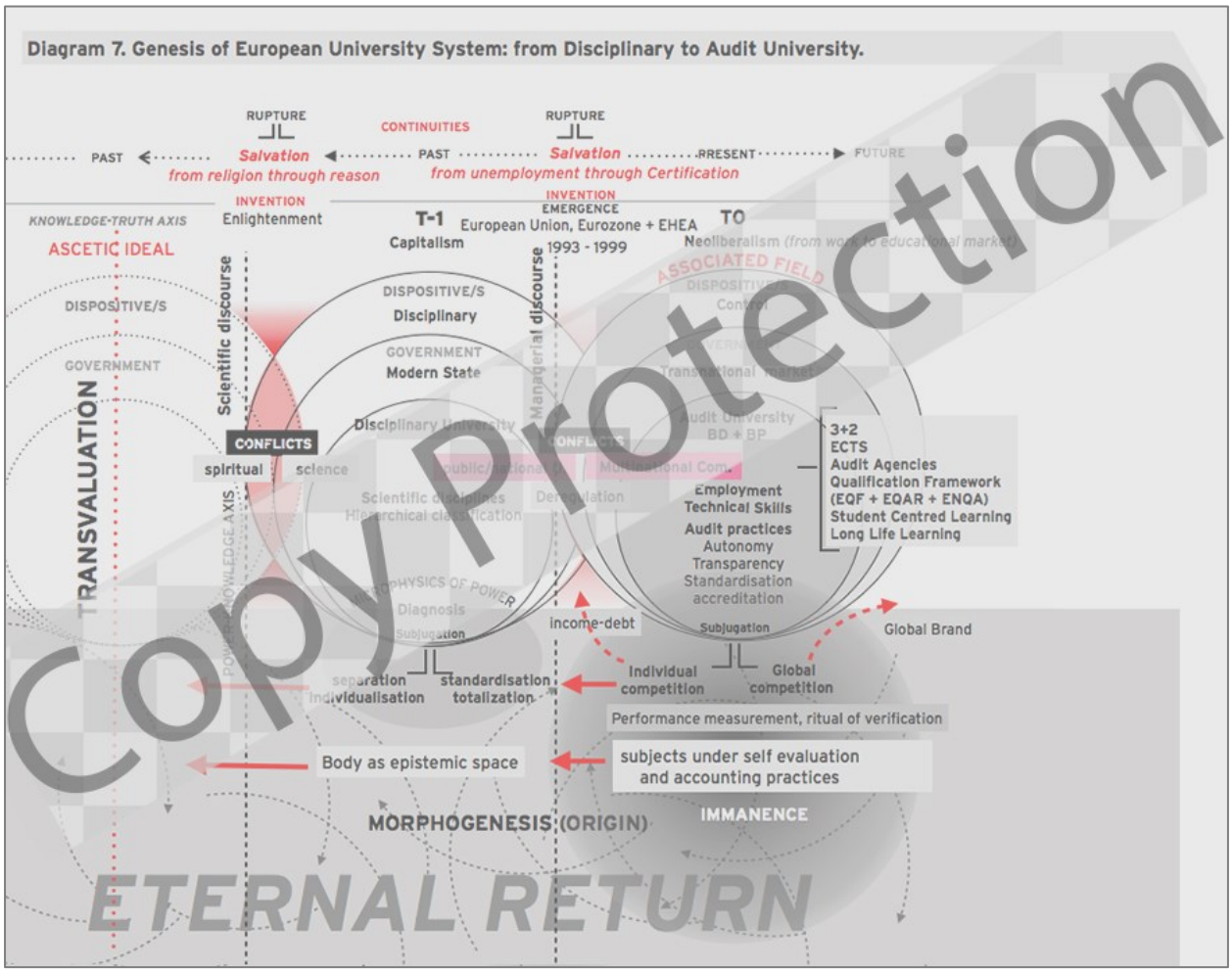
1) The power or ability to return to the original form, position, etc., after being bent, compressed, or stretched; elasticity.

2) The ability to recover readily from illness, depression, adversity, or the like; buoyancy.

3) The capacity to recover quickly from difficulties; toughness. It is often referred to the remarkable resilience of so many British institutions.

The three definitions are interesting and, in some way, adaptable to the reading of the audit consequences. The third entry is strictly connected to audit control practices. The

use of the word resilience has a long history, and its genesis is replete of several meanings. In contemporary debates (Ritzer, 2011), it is a commonly held view that resilience is concerned with the ability to cope with stress or, more precisely, to return to some form of normal condition after a period of stress. Thus, resilience recreates functionalism. Thus, it is intriguing that resilience has become one of the most used parameters for Employee Performance Evaluation.



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Chapter Four

4. From Audit to Automation university

4.1 Current Scenario

Before defining the concept of Automation University in a genealogical perspective, we would like to present the scenario as of today, that is to say the contemporary phase of the digital automation process of the university context that started over a decade ago, specifically with the introduction of MOOCs. It will then be possible to carry out an exercise of problematisation of the present, and extend the gaze on the future by performing a dystopic exercise, starting from the fictional narratives on automation.

It is now clear why, as Foucault and Deleuze announced, the disciplinary system would no longer be functional for facing the new challenges. These challenges can be faced by the system based on the "control of control", of which audit is a symbol. However, having arrived at a certain threshold, even the Audit society requires increasingly more sensitive and more efficient techniques that guarantee renewed control, techniques that can dismantle the cumbersome constructions that the revision renders costly.

It is at this point that my genealogical narration assumes an apocalyptic tendency where the *Audit-university* transforms itself into *Automation-university*, embracing technology and the culture of computerization.

I would like to underline that this work does not intend to demonize technology by falling back into a deterministic approach. In fact, one could have consulted Marshal McLuhan, using a genealogical focus, and read the whole university genesis through the technology-university connection. The development of technologies/means of transport have allowed the new community of scholars to participate in the medieval university. At the time there was an itinerant element in place. The technological revolution of the

time was represented by the new printing machine (J. Gutenberg, 1455). This invention favoured new universities to be incepted. Reading sacred texts, which were only accessible to the church and the medieval university before the XV century, became possible with printing machines. At the time, there were flourishing discussion groups and secular academies. Even in Italy, the cultural phenomenon was impressive. According to Maylender's study (1926-1930), in less than ten years (from 1530 to 1540) the number of academies went from 13 to 380. The link between the print revolution and the Enlightenment is evident. The rupture that led to the shift of paradigm, to the subversion of the medieval system of knowledge, is associated with the technological revolution and is strengthened by meeting another revolution that is the industrial one in its capitalist variant. We know that modern universities have been central to the dismantling of the previous system of knowledge, through violent battles and bloody interventions (in Europe and especially in France where the medieval universities were torched).

As evidenced by Foucault, technology is never neutral. In fact, regarding the disciplinary society, the centralization of knowledge under science has been the most effective element introduced by the State to disqualify minor technical knowledge in favour of technologies that were useful for the development of capitalism and to the transmission of new methods of control. This is the genealogical perspective with which we have analysed Universities as devices themselves.

The benefits of technologisation in the academic environment are well known. It is known that the digital revolution has contributed to undermine the modern structure of universities as closed places based on disciplinary separation/segmentation, on uni-directionality/verticality of the teacher-student relationship and on the hierarchical classification of knowledge. In a paper published in CR12 *Presence in The Mindfield*

(Ascott, 2010) I mapped the situation by analysing the contemporary literature based on empirical research (193-198). Toru and M. S. Kumar Vijay (2008) demonstrated the evident advantages for students and professors in academies that have adopted forms of blended or hybrid learning.[211]

More generally, in the words of Derrick de Kerckhove (1997 and 2007), the digital revolution should be associated with the birth of a 'connective intelligence' that puts in a network of real-time existence, redefining the architecture of collective intelligence and amplifying the individual creative potential.

However, this revolution has not yet succeeded in deconstructing the process of control over knowledge reduced to competency and the centralization of universities management in favour of neoliberalism.

As Deleuze (1990) anticipated, computerization has allowed the new transnational powers to enter the university environment. This concerns giants leading in the technology sector, in the management of financial funds and Big Data. A convergence that explains, as in my theory, that thanks to new technologies the revision structure is being updated into automation. De Kerckhove, positively surprised, encouraged me to continue in this direction during my last thesis supervision (December 2014), on the ultra-decennial disappearance from social sciences of the term automation.

What does Automation mean? Automation indicates different situations where human physical and intellectual work is replaced by machines (progressively from mechanical, hydraulic, pneumatic, electrical and electronic servomechanisms, and finally information technology) that can automatically perform sequences of operations

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[211] On this theme see: Toru, I and Kumar Vijay e M. S. Opening Up Education: The Collective Advancement of Education through Open Technology, Open Content and Open Knowledge (2008) and See also P. Ferri, La scuola digitale. Come le nuove tecnologie cambiano la formazione, 2008.

(Gallino, 2016).[212] Although Henry Ford had already conducted the first automation exercise with the assembly line for automotive engines in 1913, the term originated in the 1950s, from the contraction of automatic production. It was used for the first time (simultaneously) by D.S. Harder, vice-president of the car manufacturer Ford Motor Company and by John Diebold (1952), author of the book *Automation: the advent of automatic factory*.

Between the 1950s and 1960s automation, as an automatic control, became the object of research (among the best known are Touraine, 1955; Bright, 1958; Crossman, 1960; Blauner, 1964). The focus was on the set of technologies applied to a large variety of human intelligence artefacts such as machines that can read a cycle of data, signals, symbols, give feedback and mechanisms of feed-forward, interpreting internal and external variables and adjusting their behaviour accordingly. Sometimes these technological advances can find new solutions and act without human intervention, thus do something that looks like thinking. The same research shows that in automated-based companies, traditional skills such as dexterity and operational capacity (Bright, 1958) tend to disappear. On the other hand, there is an increase in tasks like supervision (Friedman, 1971) and the capacity for control (Crossman, 1960). Automation and education are strictly connected. In fact, businesses begin to ask training agencies to broaden the offer to meet the need for new technical profiles able to take on the responsibility of the whole productive system (Touraine, 1955), to respond to stochastic events (Davis, Taylor, 1976) and to carry out mental work (Blauner, 1964).

Continuing with the automation of the 1980s - based on an integrated factory model - which involved large car companies (Toyota in US and Fiat Cassino in Italy),

[212] Magazine STUDI ORGANIZZATIVI, Autori/Curatori: Nicola Costantino, Anno di pubblicazione: 2016 Fascicolo.

automation entered public and private administrative offices, through computers. This phase was characterised by the introduction of Enterprise Resource Planning (ERP), centred on sharing information among individuals and more functional areas of a single companies. That was followed by Electronic Data Exchange (EDI) which encouraged the communication among different departments and companies which is the basis of banking automation.

Employment implications are important. New technologies have radically hit the clerical category favouring, starting from the 1990s, with the birth of what Jeremy Rifkin defined as 'the economy of knowledge' (1995). In Rifkin's theory, technology is charged with the responsibility of changing the quality of human work, favouring the birth of a privileged select group that is, managers and professional technicians. These are the knowledge workers, whose presence has rapidly increased in the European countries from 2000 to 2008, up to becoming 45% of the workforce (Butera, Bagnara, Cesariuna, Di Guardo, 2008). These are the years of university massification, which through the economics department, polytechnics and, later, the academies, satisfies the demand for new managerial and creative figures to be oriented towards audits, marketing and communication jobs. In fact, after the Internet, with social media rise, a new frontier of automation has opened. Its benefits are the acceleration of routine activities of scientists and professionals. The dissemination of e-mails, VoIP, tagging, video-conferences, instant messaging and social media networks (Facebook, Twitter, Linkedin, Instagram) that is the platforms on which professionals can exchange information, express their thoughts, discuss and reconfigure knowledge. These are the changes at the basis of what Kerckhove defines as connective intelligence. At the same time, there has been an increase in the services used to digitally process information. Individuals are tracked in their activities, both professionally and privately. Therefore,

digital automation, in addition to impacting the labour market expressively, is amplifying the processes of companies' control over individuals who are continually tracked. An accredited research (conducted by Carl Benedikt Frey and Michael A. Osborne), which focused on the global situation as early as 2013, estimated the impact of digital automation on the market work as around 47%.[213] Therefore, almost half of the labour market will be affected by automation. As demonstrated, universities have already introduced two training paths/levels related to two professional profiles. There is a specialised one with the capacity for problem solving, metacognition and communication. These are the promoters of resilience practices: self-motivated, with relational skills and the desire to use social capital to fulfil the personal desires and needs of the organization (Kessels, 2001; Cedefop, 2010). There are also the flexible technicians, the new workforce that comes out from the three-year term. This is the profitable mass on which the neoliberal training was built and who are fully experiencing the computerising university. The various data on universities are impressive and mainly concern the introduction of e-learning on the MOOC model - Massive Open Online Courses - which is very successful, especially in Latin American countries where they have been perceived as a tool for university democratization. However, ten years after the introduction of the MOOC, according to their designer, Sebastian Thrun, the results are terrible. After testing a sample of over 160 thousand university students, he commented: 'Looking at the results achieved by the students, I realised that the product we offer is quite disgusting.'[214]

[213] https://www.oxfordmartin.ox.ac.uk/downloads/academic/The_Future_of_Employment.pdf
[214] Article by Massimo Gaggi published in the Corriere della Sera in December 2013:

The introduction of MOOCs represents the first stage of university digital automation. There is extensive research on their impact, which highlights areas of strength and weakness compared to the face-to-face teaching approach summarised below.

In general, important studies support the democratisation effect of the university related to MOOCs. Technology companies supplying digital learning devices sustain these studies. (Anant Agarwal, 2018; Jonathan Haber, 2018).[215]

These are paired with investigations on the effect of globalisation of content, often provided in English (Philip D. Altbach, 2014). This research not only report the problem of contents homologation, but also the one of the colonisation of local and differentiated language, flattened to the Anglo-Saxon language.

Analysing specifically the aspects of online learning, research[216] highlights that among the main activities replacing traditional face-to-face learning approach, we find *to watch a lecture video, to watch all lectures, to do homework, to take the exams.* These are listed in descending order of participation and they highlight two important aspects: the opportunities and the limits reported by the students. Students appreciate video lecture because it guarantees the advantage of listening to the lesson as well as managing moments of individual study. Tests combined with homework are also widely practiced

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[215] See **Anant Agarwal Blogs and his research,** https://blog.edx.org/support-future-education-donate-edx-today?track=blog, Jonathan Haberhttps://www.quora.com/profile/Jonathan-Haber).

[216] For change advocates, online learning in the current form of MOOCs has been hailed as transformative, disruption, and a game changer (Leckart, 2012).
In early 2014, the narrative has become more nuanced and researchers and university leaders have begun to explore how digital learning influences on campus learning (Kovanović, Joksimović, Gašević, Siemens, & Hatala, 2014; Selwyn & Bulfin, 2014). While interest in MOOCs appears to be waning from public discourse, interest in online learning continues to increase (Allen & Seaman, 2013). Much of the early research into MOOCs has been in the form of institutional reports by early MOOC projects, which offered many useful insights, but did not have the rigor – methodological and/or theoretical expected for peer-reviewed publication in online learning and education (Belanger & Thornton, 2013; McAuley, Stewart, Siemens, & Cormier, 2010). Recently, some peer reviewed articles have explored the experience of learners (Breslow et al., 2013; Kizilcec, Piech, & Schneider, 2013; Liyanagunawardena, Adams, & Williams, 2013).

because they facilitate check and feedback processes of understanding without the need of aloud repeating.

However, students still seem to prefer the traditional direct check with the teacher rather than online examination, as well as the participation in activities to on online collaborative platforms (computer-supported collaborative learning) are preferred when they are organised by the teacher in small groups of students (teacher blogging) also using online platforms (among the best known, Coursera, edX and Udacity)[217]

On teacher's perspective, some studies show (Frederic Boulanger, 2014) that MOOCs improve the preparation and organisation of teaching materials based on learning steps reducing time spent in classroom, raising the motivation of students and taking advantage in cooperative of students.Anticipating online topics allows students to improve the self-learning phase and go to class with a basic knowledge and a greater sensitivity on the contents, which lead to more attention during lessons.The understanding of the phenomenon is controversial but, transversely, the research shows that the drop-out rate in the universities that introduced MOOCs is very high (in some cases up to 90%). This explains why some institutions have introduced tools for detecting drop-out from on-line teaching. The request of introducing more interaction and feedback tools, as well as phases of tutoring by a real educator, is widespread among the students, especially in humanistic and design universities. [218] Unlike the tech ones (engineering and IT), in these universities the focus on critical thinking and the

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[217] D.R. Stikkolorum, B. Demuth, V. Zaytsev, F. Boulanger, J. Gray. The MOOC Hype: Can We Ignore It? Reflections on the Current Use of Massive Open Online Courses in Software Modeling Education MODELS Educators Symposium 2014

[218] See the research proposals submitted to the MOOC Research Initiative (MRI) funded by the Gates Foundation and administered by Athabasca University, based on qualitative and quantitative research methodologies and that makes in comparison scientific and social science institutions as well as engeniring and designer academies. It is summarised on http://www.irrodl.org/index.php/irrodl/article/view/1954/3099 (2 luglio, 2018)

creation of design output based on problem-solving, still requires moments of presence and relationship between students and teachers and between students and peers.Therefore, physical presence remains a central element of the educational experience that the University Automation process, at this stage of evolution, has not yet succeeded in replacing. We analyse this aspect because it allows us better defining Automation University.

The importance of physical presence in the educational experience is, in fact, the core of the interesting research by D. Randy Garrison, Terry Anderson, Walter Archer (2000) because he critically analyses the impact on the cognitive, social and teaching level, linked to the use of digital tools, i.e. a computer-mediated communication education (CMC). The absence of physical presence would affect the cognitive dimension, defined by authors' cognitive presence, and specifically on the elaboration of the critical thinking. This term here is taken to mean 'the extent to which the participants are able to construct meaning through sustained communication'. According to the authors, 'Cognitive presence is a vital element in critical thinking, a process and outcome that is frequently presented as the sustainable goal of all higher education'. The cognitive presence is characterised by triggering, event, sense of puzzlement, exploration, information exchange, integration, connecting ideas, resolution, apply new ideas.

The second core element of the model, *social presence*, is defined by authors as the ability of participants to project their personal characteristics into the community of learning, thereby presenting themselves to the other participants as `real people'. The primary importance of this element is its function as a support for cognitive presence, indirectly facilitating the process of critical thinking carried on by the community of learners. This dimension implies affective goals impacting on cognitive ones. Then social presence is a direct contributor to the success of the educational experience. At

this level are engadged emotional expression, emotions, open communication, risk-free expression, group Cohesion, encouraging collaboration.

The third element of the model, *teaching presence*, consists of two general functions, which may be performed by any one participant in a Community of Inquiry; however, in an educational environment, these functions are likely to be the primary responsibility of the teacher.

The first of these functions is the design of the educational experience. This includes the selection, organization, and primary presentation of course content, as well as the design and development of learning activities and assessment. The second function, facilitation, is a responsibility that may be shared among the teacher and some or all of the other participants or students. This sharing of the facilitation function is appropriate in higher education and common in computer conferencing. In either case, the element of teaching presence is a means to an end–to support and enhance social and cognitive presence for the purpose of realizing educational outcomes. It implies the following practices: instructional management, defining and initiating, discussion topics, building understanding, sharing personal meaning, direct Instruction, focusing discussion. The authors pay particular attention to written communication related to the use of computers in sharp growth compared to the oral one used in traditional education. In this case, the cognitive advantages are interesting because written communication facilitates thinking and analysis. However, oral communication generates the complete involvement of the person by encouraging processes of participation and exchange, the

lack of which seems to be the basis of pathologies already evident in the younger generations.[219]

It would therefore seem that in universities where physical presence is replaced by computer-mediated activity, sensitivity, responsibility, trust, affection, desire and emotions may be compromised and, with them, the ability to conceive contents and to elaborate critical thinking.

University is also a community in which organisation and administration are important. We have seen that the audit practices have been key to prepare the ground for consent to the centralisation of the control that now passes to the phase of computerisation of the procedures. With Automation University, its users - students, teachers and staff - are now registered and managed in all their activities by the information system (Student Information System - SIS, Student Management System, school administration software or student administration system).[220]

The administration and planning activities (courses organisation, exams registration, lesson scheduling), previously performed through personal relationship, are now centralised and virtualised, automatically selecting or leaving out those who do not fall within the organisational automation parameters.

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[219] See the *hikikomori* phenomenon: In Japan, *hikikomori* (Japanese: ひきこもり or 引き籠り, lit. "pulling inward, being confined", i.e., "acute social withdrawal"; *colloquially/adaptive translation*: *shutter*) are reclusive adolescents or adults who withdraw from social life, often seeking extreme degrees of isolation and confinement.[1] *Hikikomori* refers to both the phenomenon in general and the recluses themselves. *Hikikomori* have been described as loners or "modern-day hermits".[2] Estimates suggest that nearly half a million Japanese youth have become social recluses. From Wikipedia, the free encyclopedia.

[220] A student information system (SIS), student management system, school administration software or student administration system is a management information system for education establishments to manage student data. Student information systems provide capabilities for registering students in courses; documenting grading, transcripts, results of student tests and other assessment scores; building student schedules; tracking student attendance; and managing many other student-related data needs in a school. https://en.wikipedia.org/wiki/Student_information_system

Obviously, both the MOOCs and the computerised management systems are ways to make University more efficient and make it become a company at all levels.

The process is unstoppable. As shown by the research conducted by Docebo (2016), the adoption of online courses in the educational field is growing. All the data below refer to the e-learning market trends and are well synthesised in an effective info-graphic that presents a varied panorama.[221]

The infographics can be viewed at https://elearninginfographics.com/wp-content/uploads/Top8_E-learning_Trends.jpg (accessed in March 16, 2016). I extrapolated the main data referred to the development of the e-learning market (investments and growth rates) expected by 2020, organising them by typologies of technological devices.

The usage of **video-based learning** is expected to grow significantly. By 2016, 98 % would implement video as part of their digital learning strategy.

The **mobile learning** market is expected to grow exponentially in 2016 and beyond. The industry will grow up to $37.60 billion by 2020. The use of tablets and smartphones allows students to work in groups, sharing information easily and fast. According to Deloitte's "Millennial Survey 2014, 75% of the global workforce will be millennial by 2025 favouring networked learning and learning through **social media.**

Technavio forecasts that the global **blended e-learning** market will grow at CACR of 11.091% during 2014-2019.

[221] http://www.federica.eu/blog/2016/04/19/e-learning-un-mercato-in-espansione-i-trend-del-2016/ https://elearninginfographics.com/top-8-elearning-trends-infographic/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+eLearningInfographics+%28eLearningInfographics%29 (accessed in March 16, 2016)

The major part of the e-learning industry will be driven by **gamification**. It is predicted to be a $10 billion industry by 2020. The success is based on the involvement and motivation of those who participate.

A significant growth from 60 million users to 200 million by 2018 is expected.

Augmented reality market is projected to generate $120 billion in revenue by 2020.

Interaction, sharing, engagement and participation seem to be the main advantages.

As Marcello Giacomantonio's study demonstrates,[222] the effects of automation processes are already evident on two levels: the technological offer corresponds to a training offer made of self-manageable contents, packaged and automatically exported all over the world resulting in homogenisation and cultural globalization. Moreover, once accredited and edited, these educational packages can be provided by educational facilitators or digital tutorials to replace clumsy and expensive teachers, subject to forms of self-expulsion. These professors do not adhere to measured performance (audit) and to the technological challenges.

The introduction of E-Learning, besides having an immediate impact in terms of cost reduction (as it has been already shown), intensifies the accountability processes. The traceability of the knowledge society is translated into processable information flows in which the human factor, not adherent, could represent a disturbing element.

In fact, I have isolated the following data on purpose:

> ‘The 69,6% of firms now view Bid Data as important or critical to their business success. The Big Data and learner analytics market is expected to reach $48,6 billion by 2019. (Docebo; 2016)

[222] M. Giacomantonio, Learning Object, Carocci, Roma 2007.

Continuously analysed and elaborated information and data produced by students who interact with the learning content are collected using Learning Management Systems and other means of communication.

Processing is associated with accounting phenomena, which we have already introduced in the analysis of the audit university. It is now necessary to bring another definition of Information Technology derivation: *digital accounting*.

This term is polysemic and widely analysed by Amos Bianchi (2015) who, in fact, demonstrates how digital accountability is one of the main operative processes of subjectivation in the contemporary world' (14). After a thorough analysis (see also Messori 2007, 19), Bianchi focuses on the Latin derivation of accounting 'Hence *computare* can take on, in Latin, the meaning "to tell" (56)'. Accounting significantly includes the idea of narrative, as a reasoned description of facts, circumstances or events (58). Facebook, Twitter, WhatsApp can also be understood in terms of the digital account, as well as Amazon, the first system for online purchases. Amazon, a system which ' is also equipped with a powerful profiling system that identifies the user's tastes to offer him/her very accurate suggestions for further purchases' (Bianchi; 2015, 60).

So, following Bianchi, this digital accounting implies a relationship between an individual/body and an observer (2015, 66) or a community of observers. These are observers to whom one opens private doors, allowing them to highly confidential areas of life and with whom one activates a trust relationship mediated by tutorials. In many life areas, (before reserved) tutorials have already replaced employees. For example, in home banking, a sensitive area, increasingly mediated by tutorial figures called "Paul, John or Mary".

Through accounting, the subject defines his/her self as an identity and *voluntarily tells the truth about him/her self*. This aspect is very useful in to understand the terms of

contemporary automation. Bianchi resuming Foucault's reflection on the processes of subjectivation (with reference to Pastoral) theorizes that:

> 'In digital accountability, the Christian confession finds its paroxysmal state, so that the necessity of the question: *Who are you?* no longer makes sense, having been replaced by a subject that is fully involved, committed and engaged in accounting him/herself as a form of self-fulfillment. *Who am I?* is the fundamental question of the subject quantified in networks, as he or she is devoted to digital accountability in order to fulfil the need to reiterate the truth about him/herself. (Bianchi, 2015, 243)

The accountable human being is, therefore, the one who takes over from the disciplined and controlled being. After the modern human, subjected and obsessed by their own gaze as in the short film entitled ***Film (1965)***, directed by Alan Schneider, screenplay by Samuel Beckett, do we meet the accountable person obsessed with the search for confirmation through traceability?

The following data are taken from the website *Statista. The Statistics Portal* (Statista. The Statistics Portal, 2015). Considering the leading social networks worldwide as of March 2015, this is their ranking by a huge number of active users (in millions): Facebook 1.415, QQ 829, WhatsApp 700, QZone 629, Facebook Messenger 500, WeChat 468, LinkedIn 347, Skype 300, Google+ 300, Instagram 300, Baidu Tieba 300. In Bianchi's theory, digital accounting is at the base of The New Panopticon (chapter 5) and is closely connected to the power of companies that manage Big Data. A key feature of Big Data is its volume.[223] As Bianchi underlines it although it doesn't have a specific size ascribed to it, the sheer magnitude of Big Data reaches a few bits never seen before. McAfee and Brynjolfsson state:

> "As of 2012, about 2.5 exabytes of data are created each day,

[223] From: http://en.wikipedia.org/wiki/Big_data.

> and that number is doubling every 40 months or so. More data cross the Internet every second than were stored in the entire Internet just 20 years ago. This gives companies an opportunity to work with many petabytes of data in a single data set—and not just from the Internet. For instance, it is estimated that Walmart collects more than 2.5 petabytes of data every hour from its customer transactions. A petabyte is one quadrillion bytes, or the equivalent of about 20 million filing cabinets' worth of text. An exabyte is 1,000 times that amount, or one billion gigabytes" (2012, 62).

Obviously, the process can only but expand when the technological empires, managers of both services and big data at the same time buy the training companies. One can wait the replacing of professors with operating systems and tutorials. Traditional lectures will be replaced by virtual training packages targeted to end users, who will be simultaneously students, consumers, workers and so on.

4.2 Science Fiction narrative on automation.

Are we facing a hopeless apocalyptic scenario? I prefer to choose the science fiction key, suggested by Antonio Caronia, as a distortion of reality that leaves room for apocalyptic scenarios, dystopias, but which preserves us from ideological risks, exactly as the genealogical approach teaches us. Genealogy is in itself a research tool for the development of critical and creative thinking, to build conscious interpretation of change. It is no coincidence that Caronia's genealogical work, after exploring the process of "man-technology" hybridization [224] in science-fiction literature from writing to theatre, from cinema to comics, intersects my research on genealogy of the universities. Caronia, who was the director of this PhD (M-NODE), organised and directed in 2014 a seminar to study genealogy in Foucault.

[224] A. Caronia, The Cyborg. Saggio sull'uomo artificiale, Shake Edizioni, Milano 2008

Genealogy, in fact, in the words of Foucault (2001), after *problematization*, reaches the practice of ‘une sorte de fiction historique’. Deleuze (1980) synthetised it well. On the other hand, Nietzsche called it the *representation of the scene where the forces put themselves at risk and confront each other.* (59) This is what I call genealogical scenario. What is a genealogical scenario? It is the scenario in a genealogical reading dispositive or analytical platform of the present that, thanks to the reconstruction of the elements of continuity, allows us to observe the ruptures or emergencies of facts in their triggering phase. It completes the grid of intelligibility with an eye towards the future. As anticipated in the introduction, this is the point where genealogy meets artistic productions and is nourished by untimely suggestions, confirming its untimely essence. It is meant to provoke disconnections and displacements about the present, allowing oneself to become "untimely" to one's own time, to simulate anachronistic leaps. The effectiveness of artistic suggestions is amply demonstrated by the exemplary analysis of the work Las Meninas, painted by Diego Velázquez (1656), to which Foucault devotes memorable pages in *The Order Of Things* (1966). The complex and enigmatic composition raises questions about reality and representation, and suggests, in Foucault's reading, a change of paradigm in which the artist involves the observer in the interpretation. One can venture that Velazquez's work will find continuity in contemporary art in Duchamp (Fountain 1917). In the latter the observer's interaction in the processes of interpretation, a central feature of contemporary art, is consecrated. That is not all. We have seen how the whole debate of social sciences around reflexivity is traversed by the need to consider the observer-observed interaction in the construction of reality. Unfortunately, in this PhD it is not possible to elaborate further on this topic, which will be the object of my future genealogical studies. Here we are experimenting with the art-genealogy relationship. We can affirm with certainty, that

Deleuze and Guattari have extensively continued the work of Foucault and analysed all kinds of artistic productions, reading their relationships with philosophy, politics and social sciences. It is no coincidence that in Society of Control (1990, 2) Deleuze places the protagonists of Kafka's novels, particularly in The Trial, at the pivotal point between two types of social formation, between the disciplinary and the control society. As regards automation, we must look at science fiction literature not only because it presents untimely scenarios, but also because it links diverse narratives by transforming them time after time. As Caronia suggests (1992) 'Science fiction is a constellation of images that pass from work to work, and in so doing they amplify and enrich, transforming themselves.' [225]

Let us clear up the field of legitimate polemics about the science fiction-art association keeping in mind that Darko Suvin (1979) had ennobled SF with the definition of 'cognitive estrangement' or 'novum'. For Suvin, the key to reading cognitive estrangement in SF is to observe the presence in a story or novel of what he calls a 'novum', that is a device or machine that is new and whose presence compels us to imagine a different way of conceiving our world. (Oxford Reference)[226]

Furthermore, in the exasperation of the past-future stretch, science fiction simulates fields where different forces are in a struggle and manifest themselves, unlike what happens in the disciplinary, partial and self-referential literature. This is the reason that

[225] Antonio Caronia, Answers to the "round table" on Science fiction, 1992 https://www.academia.edu/318211/Risposte_a_un_questionario_sulla_fantascienza (asseceble in August, 2017)

[226] A concept derived by Darko Suvin from Russian Formalism's notion of ostranenie and Bertolt Brecht's closely related (but Marx inflected) notion of the estrangement-effect in his Metamorphoses of Science Fiction (1979), a structuralist attempt to distinguish the genre of science fiction writing from other forms of fiction. As Fredric Jameson points out in Archaeologies of the Future (2005), this is a rather exclusive definition, which emphasizes the rational scientific dimension of science fiction and rigorously excludes the kinds of flights of fancy associated with fantasy fiction.

pushed Caronia in the 1970s to explore the stories of science fiction, even minor and popular, as he recalls in (1992):

> 'It was the science fiction as such to embody the literature of the "cognitive novum", and not just its higher or in some way more eccentric peaks. Before Suvin came to enlighten us (...) with his theories chiselled between structuralism and post-structuralism, we were already convinced that science fiction was a narrative endowed with a particular cognitive potential: in other words, that in reading science fiction one could better understand the society, and also that we could act more effectively within the society.'[227]

Returning to science fiction narratives on automation, it is important to note that the theme that recurs more often, is that of humanity which has lost control of technology and ends in a state of regression: social, political, or environmental. In other words, in a dystopia. The term dystopia according to the *Oxford English Dictionary* was coined in 1868 by the philosopher John Stuart Mill and approaches a work of warning, or satire, that demonstrates the current tendency extrapolated right up to apocalyptic conclusions. Dystopia is based on perceived dangers today, where attention is shifted to a distant or successive epoch and places creating a historical discontinuity, as in the science fiction works of H. G. Wells (1900-1920) and among the most famous works of George Orwell, author of 1984.

Metropolis by Fritz Lang (1927) is undoubtedly the first film on automation (referring to what was introduced by Henry Ford in 1913) followed by more popular versions such as *Modern Times* by Charles Chaplin (1936), which was chronicled as a comic genre. We need to get to the 1960s to the production of comics and to the work of Philip Dick to meet the science fiction narrative on the second-generation automation. While James

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[227] Science fiction is distinguished through the domination or narrative hegemony of a fictional "novum" (novelty, innovation) validated by cognitive logic.' By Darko Suvin, Metamorphoses of science fiction. Poetics and history of a literary genre, Il Mulino, Bologna 1985 p. 85, quoted in a. Caronia, The FS is dead, long live the FS!, 2009
https://www.academia.edu/298069/La_fantascienza_%C3%A8_morta_viva_la_fs _

Graham Ballard explores the language of science-fiction to thoroughly investigate the nature of human reality, a deformed and pathological world, Dick , a work considered to be minor by the critics, introduces the problem of human-robot hybridization: in *Do Androids Dream of Eletronic Sheep?* (1968). This work inspired the hit film Blade Runner (1982, directed by Ridley Scott). Dick poses a disturbing question: Do androids resemble humans, or do humans resemble androids? With Dick, in short, the theme of trust in machines, robots or androids is introduced and is compared to the one deposited in humanity. The writer also posed the question of feelings between humans and machines.

In 1968, the theme of the human-machine relationship is dealt with in Stanley Kubrick's *2001 A Space Odyssey.* Even though the story is set in the future, the narration embraces ancient issues concerning human identity, its destiny, the relationship between knowledge and technique. In this case the super-PC, Hall 9000, equipped with artificial intelligence and the supervisor of spaceship Discovery One, rebels at human beings because it is forced to lie about the real mission. HALL 9000 is thus forced to have a human attitude that had not been contemplated in a machine. Humans confront their limit: deceit, lies, that in this case provoked the machine to tilt, ending up by boycotting the mission.

After this particularly productive period, science fiction narratives about human-machine hybridization had been genealogically regenerated, that is, presented continuities and ruptures with the previous ones. The following list does not intend to be exhaustive, but only highlight some narrative themes that summarise the question of automation. We will look at successful film productions, often inspired by stories and which find continuity with the role attributed by Caronia to the science fiction literature of the 1960s, in which this is transmigrated: cinema, video-games, fantasy and noir.

In the 1980s narrations, the human-machine hybridization is achieved with the creation of cyborgs and is justified by a battle with a hypothetical enemy. These plots can easily be attributable to the socio-political reality at the time: the US-USSR conflict, the defeat of organised crime in its transformation, up to Islamic terrorism. [228]

The theme of trust in androids or robots, or of emotions associated with beings endowed with artificial intelligence (AI) after Dick, returns frequently. For example, in Bicentennial Man (1999, directed by Chris Columbus, based on the original short story of the same name by Isaac Asimov and in his subsequent novel Robot NDR-113), a carpenter robot feels human emotions. He ends up by falling in love and facing his self-censorship for the sake of computing consistency. In subsequent productions,[229] the coexistence of humanity-androids is established. Robots, sometimes functional and sometimes dysfunctional to human needs, are given human feelings such as respect, affection, love, anger, and jealousy. The relationship of trust between human and android (confirmed or disregarded), is central and even goes so far as to falling in love. In *Her* (2013, written and directed by Spike Jonze) the main character falls in love with Samantha (an operating system), who unlike the people around him, demonstrates a capacity for adaptation and correspondence to all his unique, immediate and growing needs. Certainly, the suspicion that humanity is incurring a computer despotism exists. But a singular quality of trust in technology emerges. I would like to focus on this trust because it is an element of continuity between digital accounting and automation,

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[228] Into this genre falls The Terminator (1984 directed by James Cameron), The Machine (2013); The Eagle Eye (a film from 2008 directed by D. J. Caruso, where the computer ARIA has been created in defence of the nation against Islamic terrorism); then Humandroid (2015 written and directed by Neill Blomkamp), and again Ghost in the Shell (a film from 2017 directed by Rupert Sanders with a Cyborg transformed as the head of the public security section).

[229] Just to mention a few examples: AI (2001, directed by Steven Spielberg); Autómata (a film from 2014 directed by Gabe Ibáñez), EX_MACHINA (a film from 2015 written and directed by Alex Garland), Transcendence (a film from 2014 directed by Wally Pfister); Self/less, (a film from2015 directed by Tarsem Singh); Morgan (a film from 2016 directed by Luke Scott).

between the availability to be tracked and third-generation automation. If we look at traceability, its own genesis is clear. In *Gattaca* (1997, written and directed by Andrew Niccol) a social scenario is presented in which genetic traceability becomes an instrument of control and social discrimination. A genetic registry database uses biometrics to classify those who are created as 'valid', whereas those conceived by traditional means and more susceptible to genetic disorders, are known as 'invalids'. Genetic discrimination is illegal, but in practice, genotype profiling is used to identify valids to qualify for professional employment, while in-valids are relegated to menial jobs. [230]

To follow the genesis of successful productions, with *The Matrix* in 1999 (written and directed by Larry e Andy Wachowski), computer traceability is central, and humanity is reduced to an energetic medium in a state of unconsciousness. However, the best example is *The Circle,* a dystopian novel written by the American author Dave Eggers (2013) where digital accounting is the main character. In fact, the text is also mentioned in Bianchi's research in a passage worth examining because it is exemplary in foreshadowing the effects of the convergence of audit – digital accounting – automation.

> Ty had devised the initial system, the Unified Operating System, which combined everything online that had heretofore been separate and sloppy—users' social media profiles, their payment systems, their various passwords, their email accounts, user names, preferences, every last tool and manifestation of their interests. The old way—a new transaction, a new system, for every site, for every purchase—was like getting into a different car to run every different kind of errand. "You shouldn't have to have eighty-seven different cars," he'd said, later, after his system had overtaken the web and the world. (…) Instead, he put all of it, all of every user's needs and tools, into one pot and invented TruYou—one account, one identity, one password, one payment system, per person. There were no more passwords, no multiple

[230] (On this genre see also CODE46).

> identities. Your devices knew who you were, and your one identity—the TruYou, unbendable and unmaskable—was the person paying, signing up, responding, viewing and reviewing, seeing and being seen. You had to use your real name, and this was tied to your credit cards, your bank, and thus paying for anything was simple. One button for the rest of your life online. (Eggers; 2013, pp. 21-22)

Thus, *The Circle* helps us to answer the question '*What will happen when a single account connects all our digital activities and is controlled by a single observer who, perhaps, controls and automates the production of training packages?'*

Perhaps, Caronia has answered this question in a negative way. As a matter of fact, *The Circle* tells us about something that already exists, like most of the science fiction transmigrated into new genres, but it does not help us to understand how to intervene. According to Caronia:

> 'Science fiction, as popular literature, would have died at the moment when society was no longer able to design its own future, that is in the moment in which the emergence of an economy of the sign, of the symbolic (already predicated by Baudrillard in the middle of the 1970s) accelerated and restructured the social processes, dilating the singular moment in an extended and all-encompassing dimension, up until the incorporation of the past and the future into an 'eternal present'. A literature conceived and articulated to the future has nothing more to say, and therefore pales and fades into the "real-time" society. (Caronia, 2009, 7-8)

This peremptory affirmation is particularly interesting for the purposes of this study. Unfortunately, Caronia did not manage to read *The Circle* in time.[231] I think he would have appreciated it, because it confirms the regeneration potential of the dystopian genre. Therefore, contemporary humans need to find answers to contemporary questions in science fiction, literature and novels. So why does Caronia pose the

[231] Antonio Caronia Died in Milan in January 30, 2013.

question of the eternal present, which, as physics has demonstrated, does not exist (Donato, 2013)?[232] What the human perception encodes as 'extended present', is precisely due to the technologies that constantly accelerate the processes of innovation, rendering the future immanent, without the possibility of elaborating it.

Drawing back to the digital accounting, the possibility of centralizing various services and different purchase operations into one single account and observer is already present in the market and accessible by using a simple smartphone. This gives users great satisfaction since they perceive the benefits of simplification. Returning to genealogy, it is curious that Eggers refers to the figure of the circle! Does it represent a regression as regards the contemporary spiral, and to reflexivity which translated on control, is expressed in the audit?

The circle is the visual and symbolic metaphor that Melucci (1994) uses as a spatiotemporal representation of traditional societies in which social control over individuals is complete. Paradoxically, however, the circle suggests a need for sacredness, already identified in this research. It is expressed by the auditors - who purify unsafe and inefficient organizations - and by individuals who are subjected to digital accounting and then purify themselves through digital confession.

My theory is that the same scenario of automation contains antidotes within itself that one must be able to read genealogically beginning with the circularity 'practices-discourses'.

[232] irreversibility, but it is on special relativity that he focuses, the first great theory of Einstein, now confirmed by countless experiences. As far as time is concerned, in this theory the most discouraging discovery is condensed: no "present" exists in the universe, and the history of things can not be separated in the past, present and future.

4.3 Scenario towards Cosmo-Drama. A dystopian exercise.

In order to propose an exhaustive definition of Automation University, complete with the elements gathered from contemporary research but also supported by a gaze at the future, I propose a dystopian exercise.

In the genealogical scenario in which the automation university is emerging, time is perceived as an eternal present. Real and virtual space overlap thanks to technologies and the risk of anomia is very high. However, all the elements of the dystopian narration demonstrating that the audit is no longer functional are present and a new control system, also transmitted by universities is taking over.

The main actors of the automation university are:

- **Big Data and learner analytics companies (BD&LA):** few, invisible, and totally ubiquitous. A tight circle of cognitive emperors, or demigods, in strong conflict to conquer the increasing quotas of subjects through by processing data provided by students and collected by using Learning Management Systems. They produce highly targeted learning packages presented in a way that goes from mass-market to luxury, exclusivity (tailormade).
- **Digitally accountable students:** subjects who conform to traceability, confident in digital accounting, willing to tell the truth about themselves - divided into income-oriented castes. An elite: economically advantaged, able to enjoy a tailormade training offer and probably destined to leadership functions. An interesting percentage of indebted students, who are still confident in their education and who will constitute the digitised workforce for companies' needs. Nevertheless, they are still consumers of services.

- **The excluded,** untouchables who will not have access, not even through debt, but who are still part of BD&LA and are eligible for other levels of education consumption. In short, returning to the Circle, it seems that the medieval system of sovereignty (based on economic levy) resuscitates.
- **Didactic tutorials:** directly programmed by the BD&LA and intended to replace professors. Spectacular layout of training/education packages. The ranges of didactic tutorials will be diversified according to software costs and expressive performances: video, gaming, augmented reality, etc. It seems that Big Data companies are already acquiring creativity from the communication agencies, which will eventually be incorporated.
- **The auditors** - subjects programmed to automatically generate review. They are the organizations purifiers. For this reason, they have replaced the teachers in their function as priests. They are guides of institutional change, mediators between old and new institutions, between new and old heads. A category that could become obsolete when quality certification is no longer a requirement to enter the training market.
- **The Présidial**:[233] the Senate of transnational organizations, or institutional intermediaries, that will soon be replaced by the transnational government whose Ministers will be chosen directly by the BD&LA.
- **The resilients:** ex-professors and ex-members of the organizational staff have become a legend that survives virtually as an example of good behaviour and adaptability.

[233] The Présidial was a judicial tribunal of the French Ancien Régime, set up in January 1551 (Old Style) by Henry II of France and suppressed by a decree of the National Assembly in 1790.

- **The self-expelled:** organizational staff and lecturers who have not accepted resilience and wander in search of new identities;
- **The expelled:** professors who have not understood the changes and have been expelled by the **BD&LA** due to obsolence.

What happens if one takes the genealogical grid of intelligibility and uses it to compare the automation university with the audit university?

4.4 Automation University

Once it is purified of disciplinary knowledge, and the field is cleared of state intermediaries and category representatives and once it is freed from certification problems the automation university will become a pure medium of BD&LA. It aims to subject digitised students to consumption of all kinds. Consumption of training products flexible enough to accommodate the needs of the automated labour market will represent just one of the many ways to monitor and target digital students/users consumption. BD&LA will use student's account functionally aiming to extend brand penetration operating directly on individuals and with their complete trust.

The polarization of educational offer will supplant the hierarchisation of knowledge, which has already been replaced by an average levelling of competences. This finds justification and continuity in the Student-Centred Learning ideology.

The culture of spontaneous targeting will legitimize itself as a natural form of social inequality. Tailor-made training products for the elite will be flanked by targeted average offers masked by the user centred learning ideology. That will legitimize the access to unique learning experiences and products.

Thus, if all democratization processes, which had been created in modern universities, are eliminated the automation university will be another consumer apparatus through which the BD&LA will govern undisturbed (States and the EU will disappear). It will

dialogue with user-student without intermediaries and no need of affirming social identity, guaranteeing their total consensus.

We can now propose a **definition of Automation University** that extends the basic definition of automation of Gallino, integrating all the elements examined here, including those introduced with the dystopic exercise.

Worth mentioning, Gallino's basic definition indicated Automation as 'different situations where human physical and intellectual work is replaced by machines (progressively from mechanical, hydraulic, pneumatic, electrical and electronic servomechanisms, and finally information technology) that can automatically perform sequences of operations.'(Gallino, 2016).

Automation University is the entity providing a digital, global, segmented and polar training offer, in which some physical, intellectual, learnign, relational and administrative activities are replaced / mediated by digital tools. These tools are controlled directly or indirectly by Big Data & Learning Analytic companies (new economic, technological, financial and cultural empires) and approved by the user-student (digital accounting students), whose educational experience (cognitive, social and creative) will undergo considerable changes.

The definition is structured to be exhaustive, and must be detailed.

I will not list the digital learning tools that are constantly evolving and that include the categories indicated in the Docebo resarch (2016), that we already analysed (p.234). On the other hand, it is very important to explain the use of the term ***entity***, rather than institution, related to the terms "directly and indirectly controlled".

I spoke of *entities* referring to the small number of multinational companies that will centralise the process of analysis, production and delivery of both digital learning tools as well as courses and content, that will be constantly conflicting to control user-

students. The relationship these entities and uses can be indirect, invisible, because it is moderated by those universities that survived the international competition phase and became attractive brands for the BD&LA; the relationship is direct, when it may be not moderated by academic institutions and characterised by training packages that can be purchased directly from the user-student on the international training market.

Whether it is an indirect or direct supervision, it is clear that user-student monitoring will always be constant and managed centrally by BD & LA companies.

When moderated by branded universities, it will take place through the SIS - university community administration systems - a process that has already started (see student information system - SIS, student management system, school administration software or student administration system).

When direct and not moderated, it will be based on the undisputed trust placed by the user-student in BD&LA companies. This will facilitated digital accounting that, as we learnt through ID monitoring - digital identity - automatically accesses all existence dimensions (such as consumption, friendships and affections, cognitive, social and creative), which are changing the training experience (we will talk further about this aspect).

In summary, the tendency for self-confession through the practice of digital accounting is the core of University Digital Automation. It clarifies the use of the term ‘globalised training’ related to the perception of a democratised offer and diversification (based on User /student Centred Learning).

When I talk about *globalised*, and at the same time, *segmented* and *polarised* training offer, I mean that set of courses built automatically on algorithmic data processing, i.e. generated by interpolation between company needs (adjusted on the skills of the future

workforce) and student profiling monitored through digital accountability and whose data are collected through SIS.

- Globalised and basic (massified), often free, provided to a socio-economically disadvantage user. We are talking about big numbers considering that, after Latin America, MOOCs are coming to Asia and Africa, where access to Universities have been numerically limited for centuries.

- Globalised but *segmented* in content and costs based on the socio-cultural and economic characteristics and expectations of the consumer: it is a training automatically built but delivered and branded as customised. The student can choose between a limited number of training changes and, eventually, add on regular basis, packages to fill gaps and respond to new business needs. Digital automatomation, thus, can support the evolution of Long Life Learning, a market of great profit for BD&LA Companies.

- Globalised but *polarised*: it seems paradoxical but global and BD&LA companies will be interested in training a new managing class, an élite, able to manage creatively automation development and to which tailor-made packages will be offered.

It is clear that, through AU, a new form of social control, very punctual and more effective than the one introduced with modern university, is being established. Its effectiveness is based on an invisible and capillary management, based on the perception of democracy and personal choice. Still, above all, it is based on the digital confession at the beginning of unconditional consent to BD&LA Companies – availability to traceability - in a relationship apparently mediated only by digital devices.

The discriminating access to the use of training technologies (differently sophisticated and formatted by objectives) will be widely legitimised by the user-student, as well as the ways of exclusion from the training process, perceived by students as self-exclusion.

In order to define the characteristics of the new discourse and power dispositive (crossing the knowledge-truth with power-knowledge) I complete the genealogical diagnosis by exploring the microphysical dimension.

In terms of microphysics of power, in fact, the two processes of subjugation - at the same time individualising and totalising - are renewed and strengthened thanks to the practice of consent and ID-confession - digital identity - that modify the training experience based on *physical presence*: the space-time in which the body is the main medium of experience. What will happen when the traditional face-to-face training will be replaced by digital devices?

What will change when the body, as the main mediator between individual and universe, will be limited in its cognitive, social and sensitive functions?

What will be the impact on culture innovation?

Overall, the main objective of the educational experience in Higher education is the development of critical thinking.

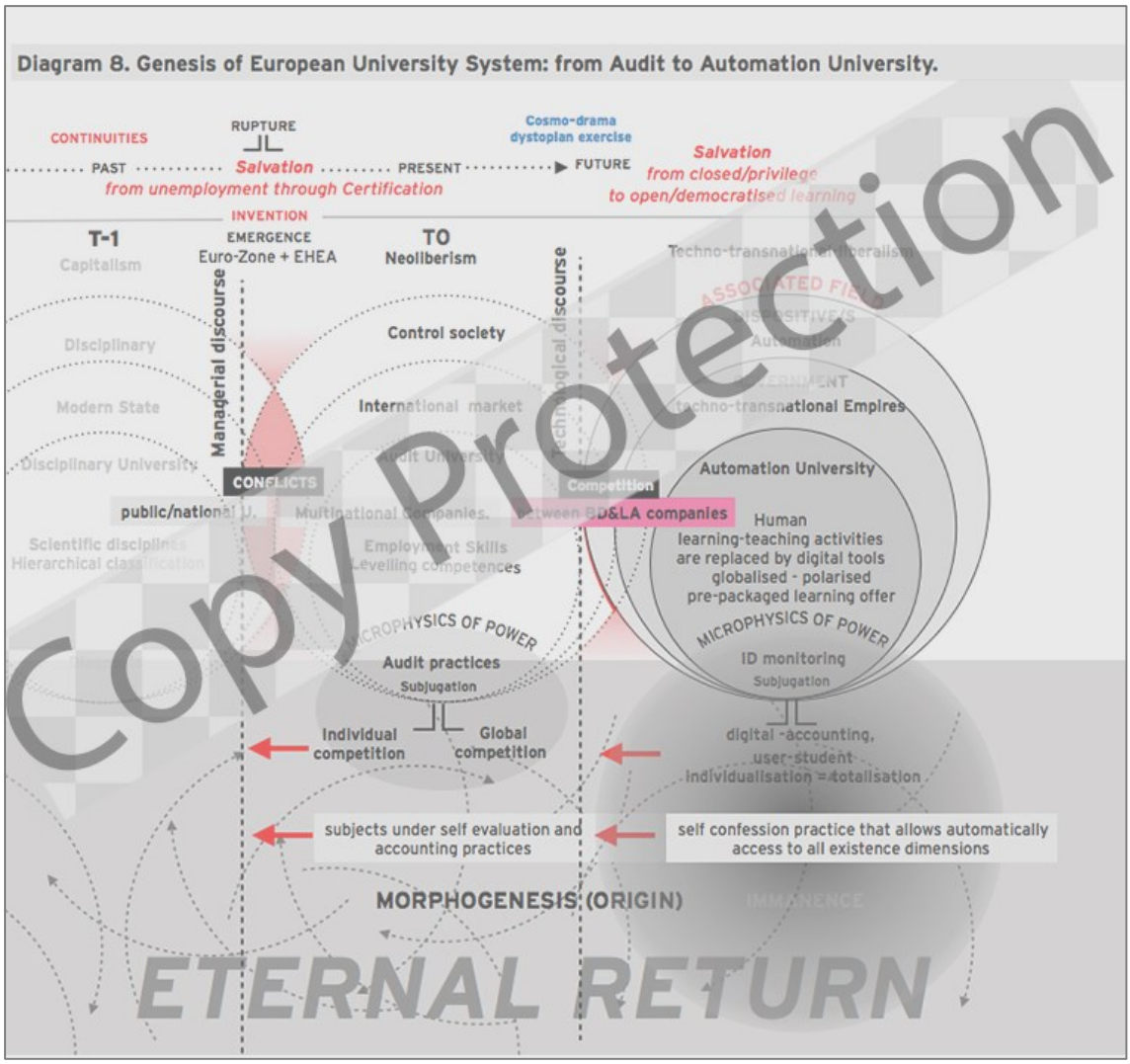
We are referring to shared knowledge generating innovation through personal contribution. In Deleuze's prospective, this is the basis of the creative act, that implies to occupy territories not colonised by categories, thus, de-territorialised, .

Finally, with University Automation, the following human activities will be replaced by digital ones, with an impact on critical thinking:

- courses created by single teachers with training packages elaborated by on-line algorithms;

- personal and local knowledge with a standardised and globalised knowledge;
- oral communication with written communication;
- the production of new knowledge in teacher-student relationship with skills evaluation in remote;
- responsibility with performing effectiveness;
- trust in person/teacher with technology ideology;
- Topics and personal meaning sharing with coherence on skills;
- Real self-introduction with digital presentation;
- Open communication with communication on topics;
- Feelings and risk-free expressions with self-representation;
- Group Cohesion, with group performance;
- the affection towards the group (students and teachers) with groups aimed at achieving objectives;
- All senses with singular sense;
- Exploring feeling with focusing on goal;
- Sharing feelings with sharing information;
- new ideas sharing with adaptation to standard;

Therefore, Automation University is the university in which cognitive, social and knowledge production activities, combined with physical presence, are replaced by computer-mediated activities. Sensitivity, responsibility, trust, affection, desire, emotion may be compromised and, along with them, the ability to conceive contents and to elaborate critical thinking and creativity.



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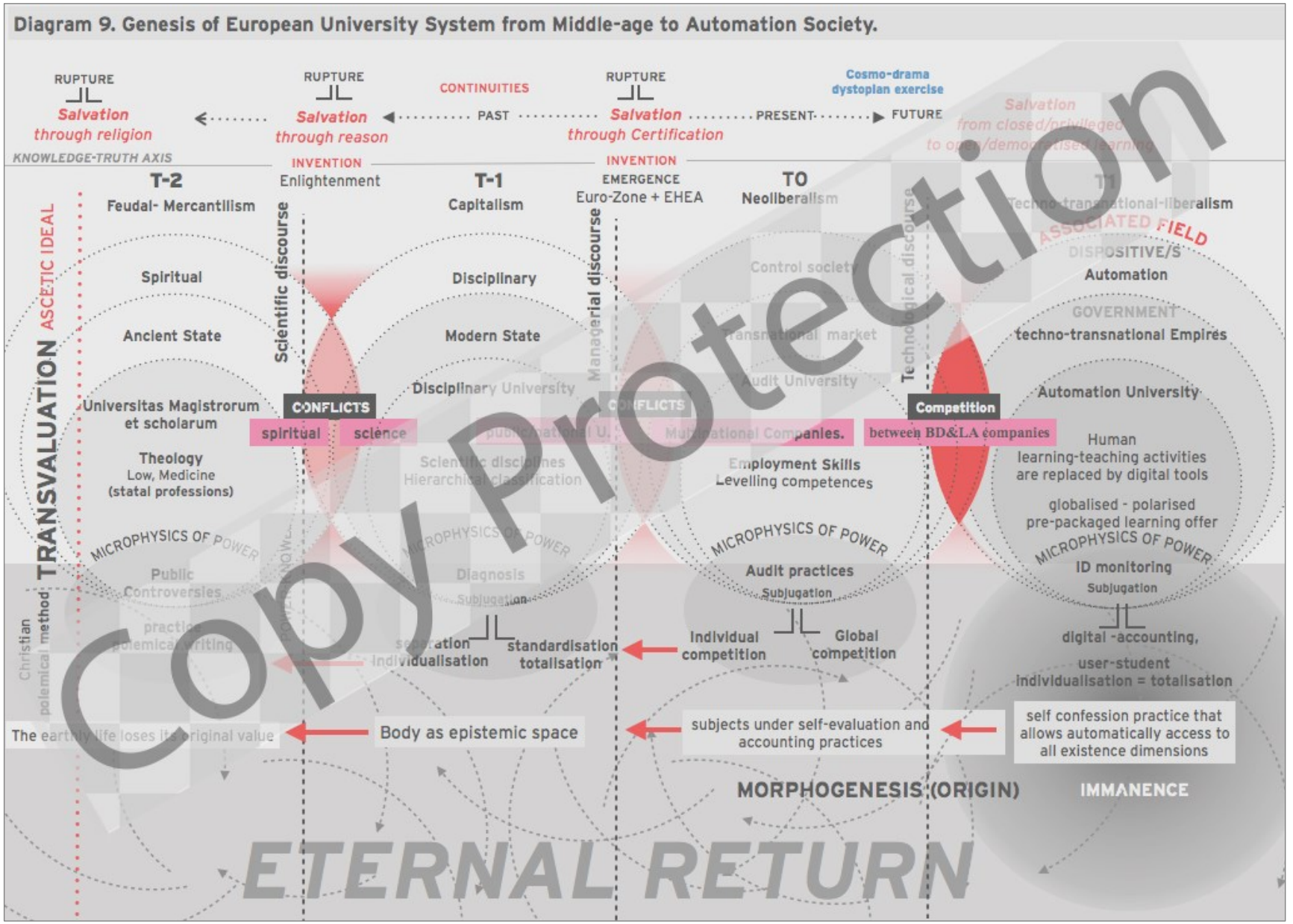
Obviously, even the automated university renews the promise of salvation by introducing the ideal of democratization in formation, and in particular, of higher education. The Moocs were launched as training environments that, thanks to new technologies, allow to overcome the idea of the closed and exclusive university, not accessible to a substantial part of the economically unprivileged population and for centuries excluded from the training: Latin America, Brazil, Africa, India. The democratization of the university is obviously supported by the companies producing e-learning tools which also provide courses for free. In January 2016, Edx offers 820

courses, Coursera offers 1580 courses and Udacity offers more than 120 courses. More and more Big Data & Learning Analytic Companies like those, as I have extensively analysed, are interested in controlling the existence of students in their entirety: as consumers of pasta or beer, of Netflix or Sky, as users of health or banking services, as friends, as beloved ones, as lovers of cats or dogs. If the audit phase was characterized by the dismantling of the modern public system and by the competition of universities certified by the European Community, and become international brands, at this stage BD & LA companies are entering the certified university system and extending their penetration far beyond institutional and national borders. We know that with the audit university the construction of a critical thinking (the main objective of the modern university) has been replaced by training based on the certification of pre-established performances. With the automation also the skills verification will be delegated to the market and managed directly from the new techno-neoliberalist empires, able to directly monitor subjects in their totality existentiality.

In short, by observing the morphogenesis of the promise of Salvation, conveyed through the university device (Diagram 9), it is evident that the *transvaluation of values* that occurred with the affirmation of Christianity has been renewed and partially laicized. As Nietzsche affirms, the Christian promise of Salvation, based on confession, marks the end of the ontological man ('as if human being were not a goal, but only a path, an episode, a bridge, a great promise.' 2014, 168). Today with the automation phase, digital-accounting practice are facilitating control over the individual: digital accounting is, in our description, a self-confessional practice that allows the techno-trasnational Empire to automatically access to the human existence dimensions.

Diagram 9. Genesis of European University System from Middle-age to Automation Society.



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4.5 Who are the Dissidents?

This is the most difficult category to describe. As Foucault and Deleuze shown dissidents are central subjects in genealogical approach.

Both philosophers pay attention to the forms of counter-culture: display of de-subjugation from power and active affirmation. Counter-cultures express the process of de-territorialisation, from dominating categories and from governmental practices of government. Counter-cultures release the creative tension aimed at generating the 'other' in Deleuze's perspective.

Specifically on education, we have seen that Foucault refers to it with regard to modern and disciplinary university and, in particular, to the invention of history as the State official discipline. The attempt of history appropriation by the State caused a bifurcation within this knowledge: the official and disciplined one as a historical discipline and the one of historical consciousness, polymorphous, divided and combative, dissident.

Who are the dissidents in contemporary high education? What are the alternative strategies to Automation University?

Let us try to question fiction on automation.

Contemporary science fiction suggests looking at hacktivism,which proved to be a huge success of the American television series Mr Robot. This series was created by the screenwriter Sam Esmail and has been broadcasted since June of 2015 (today it is in its third season). In its genesis, Mr Robot was anticipated by other products like *War Game* (a film from 1983 directed by John Badham). In both cases, the main characters are young misfits, who try to tamper with operating systems of multinationals, meeting, in Elliot's case the main characters of the show, Mr Robots, a group of activists anarchist-insurrectionist.

Young misfits lured by elderly activists! Apart from illegality, it is an interesting indication that returns to the inter-generational dialogue which is highly compromised by rapid technological changes. These changes have repercussions in the ability to construct individual and collective identities which is at the base of the sense of community and risks anomia. This subject is dear to me and I have conducted several studies about it (1997, 1999, 2001, 2009, 2010) . I will try to summarize these studies here.

Identity building is always closely connected with the educating process, which can be defined as a political, economical and cultural process that connects generations to safeguard and actualize the social resources of continuity and collective memory. This is a process of knowledge transmission that has been defined through control practices aimed at limiting the potential risks of cultural innovation, naturally passed on to new generations.

Modernity has gradually transformed the traditional educational processes to fit into an adult world, substituting, in new relationships, forms and ways of transmitting knowledge over three generations.

We have moved from teaching models based on original group sacredness , characterised by “self-conservative” logic entrusted to an elderly member or priest who is considered as the custodian of a collective memory, through initiation rites to peripheral models for functions aimed at breaking with the past and affirming individualism. Initiation rites are the oldest ones not by chance. They constitute a way to sacralise the birth of a community and a way to renew benevolence/dependence on nature, in eternal-return logic (which fits into circle shape, the best time-space representation). Modern society introduced a secularization process that gradually

inverted the relationship of human-nature, and with it, the relationship of subjectivity/collectivist.

The promise of subjectivity (the core of modern thought) witnessed the introduction of new education control systems aligned to the modern socio-economical framework. As Ivan Illich affirms in *Deschooling Society* (2010), modern school is recognised as the only institution specialised in education. At the same time, it bases its social control on teacher-centred learning. A teacher bases their authority on three diverse roles: as *a custodian* – someone who acts as a master of ceremonies, who guides pupils through a drawn-out labyrinthine ritual; as *a moralist* substituting parents, God, or the state, indoctrinating the pupil about what is right or wrong, not only in school but also in society at large. At last, as *a therapist* feeling authorised to delve into the pupil's personal life to help young men or women to grow as people.

'*Classroom attendance removes children from the everyday world of Western culture and plunges them into an environment far more primitive, magical, and deadly serious*.' Illich revealed the hidden architecture of the modern school system based on "the funnel model," and proposed a new school model centred on students and based on networks. The proposal of Illich represents a dissident example of education.

The hidden architecture of the modern educational system was partially laid bare in 1968, when the first generational conflict concerning freedom of knowledge emerged. As mentioned, students' protests around the world arose to combat the idea that universities could be transformed into professional training. The audit university, thanks to the BD, was a culmination of this process. It also legitimates a process of globalization and the affirmation of neo-liberalism in the educational training system.

Paradoxically, it is precisely within this context, characterised by increased complexity and rapid change, affected by new technologies, that knowledge control in the educational system is emerging.

Once the system of protection and processing change that was implicit in rituals, secularised by modernity, given the high variability of change, fell, the healthy generational conflict turned into competition around the workplace.

The automation university, once again, is redefining the relational map for people involved in learning, as well as the process through which identity – individual and collective – is constituted. Thus, it is further separating generations.

Federico Butera's definition of automation might help us. After extensive studies on all the stages (1972; 1988; 1990; 2009; 2011) Butera underlines the collaborative character among computer technology and communication, advanced management systems and operational work. It is the extent of this collaboration that makes the difference.

In Butera's words:

> 'Automation is, therefore, a dynamic process that in its main forms is quantity-based on operations incorporated into technical systems and human activities; on the forms and degrees of interaction between humans and technology and how they should cooperate; on the stage reached in the development path of the system. (2009, 78) [234]

Butera also signals particular cases in which the combination of the three factors is generating real institutional regeneration and community participation.

In summary, the genealogical question becomes: Can we track in the automation university phase, experiences of reticular oppositions where multiple generations are working on disengaging internalised practices and devices that work thanks to complicit

[234] Note on the history of automation. From the social impact of automation to the joint design of technology, organization and development of people.

consent? As we have seen, universities are *mediated environments* to understand the socio-cultural effects created by technologies, as McLuhan had anticipated in his work, amply described by Neil Postman in *Teaching as a Subversive Activity*. (1979) Although McLuhan argues the influence of new media on the nervous system (introducing the idea of "global village", 1977) he also underlines how universities can be a medium themselves, where the message is communicated quietly, insidiously, relentlessly and effectively in classrooms.' Professors and students have a clear role, in which the rights are assigned. The 'doings' that are praised or censured, the arrangements made for communication are part of the language structure.

In short, if universities are a medium themselves, we must also look in the automation phase for examples where technology discourse is the basis of reflexive pedagogical platforms. Generational encounters are paramount and the sense of community is valued. In this case, there is a genesis that has emerged since the 1970s in opposition to the university system of experimental educational proposals. For example, the Anti-Institution (London 1968-69),[235] The Self Institution temporary school (Castoriadis, 1998-1999), The Free University (Copenhagen, 1999-2007), The Funen Art Academy (Copenhagen, 2004), The Jan van Eyeck Academie (Maastricht, 1948, reinstated in 2000). The latter is an open institution for research and production of fine art, design and theory that offers miscellaneous projects, several events every week (lectures,

235 The London Anti-University was opened in February 1968 by David Cooper and Alan Krebs after participants at 1967′s Congress on the Dialectics Of Liberation, The Self Institution it was a temporary school (no more than 16 months of activity); The Free University is an artist run institution dedicated to the production of critical consciousness and poetic language; The Funen Art Academy Is an independent institution with a annual budget of around 2.7 million DKK, It offers workshop-based teaching with an emphasis on both practice and theory. The Jan van Eyeck Academie, is based in Maastricht in the south of The Netherlands). It is an open institution for research and production in the fields of fine art, design and theory External interested parties are welcome to attend these activities (MIXED MEDIA PROJECThttp://www.janvaneyck.nl).

seminars, screenings, exhibitions) and a special laboratory (MIXED MEDIA PROJECT).

These institutes share the aim to generate radical and profound changes in the identity of those involved. That is so because they are closely connected to new everyday learning practices, new geographies and relationship maps and new modes of perception and self-consciousness.

Undoubtedly, the structure of this PhD which belongs to the Planetary Collegium - ideated by Roy Ascott, is one of its examples. Thus, it is no coincidence that it was awarded the best pedagogical proposal in 2011.[236]

The Planetary Collegium, founded in 1994 by Ascott, is an international research platform that promotes the integration of art, science, technology, and consciousness research, called *technoetic arts.* The Collegium aims to produce new knowledge in the arts, through transdisciplinary inquiry and critical discourse, with special reference to technoetic research and to advances in science and technology. As I indicated in the reflexivity chapter, Ascott was one of the first cybernetics artists. He is one of the field's first theorists, first applying the term "telematics" to art that he defined as (1980) "...a term used to designate computer-mediated communications networking between geographically dispersed individuals and institutions... and between the human mind and artificial systems of intelligence and perception''.[237]

Since the 1970s Ascott's theories of art and cybernetics guided his method for teaching art based on the same principles: a cybernetic pedagogy. This is how Ascott (1967)

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[236] The *Collegium* was *awarded* The World Universities Forum *Award* for Best Practice in Higher Education 2011.

[237] Is There Love in the Telematic Embrace? 'is a Roy Ascott's work appeard in Art Journal 49:3: (Fall, 1990): 241 Ascott credits Simon Nora and Alain Minc with coining the word ' télématique ' in The informatisation de la société, Paris: La Documentation Française, 1978, 2. Published in English as The Computerization of Society. Cambridge, MA: MIT Press, 1980.

described the continuum between his artwork and his work in the classroom 'In trying to clarify the relationship between art, science and behaviour (…) The two activities, creative and pedagogic, interact, each feeding back to the other. Both, I believe, are enriched.'

Ascott is totally aware of the challenges the new generations and all those involved in learning must confront themselves with. In fact, we owe the proposal of the term 'technoetic' to him as he emphasised that 'the aesthetic definition of the contemporary technological paradigm will be tech-noetic'. In other words, a blend of what we know and can still investigate through knowledge (noetikos) and what we can accomplish and will ultimately realize through technology. Ascott also seems not to have forgotten the sacredness implicit in pedagogical practices and identifies a meeting space, real and virtual. He defines it with the term 'Moistmedia':

> '…between the dry world of virtuality and the wet world of biology lies a moist domain, a new interface of potentiality and promise. I want to suggest that the Moistmedia (comprising bits, atoms, neurons, and genes) will constitute the substrate of art of our new century'. (2000, 3)

The Planetary Collegium continues and extends Ascott's pedagogical proposal, with well-expressed anthropological focus in the definition of the method.[238]

'It seeks to reflect the social, technological and spiritual aspirations of an emerging Planetary Society, while sustaining a critical awareness of the retrograde forces and fields that inhibit social and cultural development.' (Plymouth website)

Syncretism; sufi; telematic; moistmedia; biophotonic; immateriality; psychoactive; umbanda; nanofield, are the concepts which Planetary Collegium's researchers are focusing their studies on by sharing and creating knowledge on scientific development

[238] http://www6.plymouth.ac.uk/researchcover/rcp.asp?pagetype=G&page=273

and technological innovation. In fact, in its mission, The Collegium seeks outcomes that involve new language, systems, structures, and behaviours, and insights into the nature of mind, matter and human identity.

The methodology combines face-to-face association of individuals with the trans-cultural unity of telematic communities, thereby developing a network of research nodes strategically located across the planet, each with a distinctive cultural ethos. After Great Britain, Italy, Switzerland, the Planetary Collegium has arrived in China, Shanghai, with the Toa-Node (2015). [239]

The Planetary Collegium represents one of the most singular forms of resistance, which is truly techno-pedagogical, allowing academies to establish themselves in the global context, with distinctive and self-legitimizing approaches starting from what continues to be an exclusive intangible value of humanity: sharing knowledge.

Among the most radical forms, we can cite the *Free Software Foundation,* founded by Richard Stallman, 1985, with the aim of promoting self-education, opposing neo-liberalism and facilitating access to source code, the technological secret that endangers free knowledge. [240]

Perhaps less radical but of extraordinary effectiveness in generating new knowledge, an encounter between knowledge and reticular contamination, is the conscious use of technologies. When these technologies are transformed into platforms for reflection and encounter academic course, we can encounter the uniqueness of **Mapping controversies** (MC). Taught in science studies, stemming from the writings of French

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[239] The hub of the Collegium, CAiiA-Hub (the Centre for Advanced Inquiry in Integrative Arts) is situated in the School of Art and Media, Faculty of Arts, Plymouth University.[2] Its Nodes are T-Node [3] in Trento, De Tao-Node [4] in Shanghai, and NGL-Node [5] in Lucerne. The program, which is largely part-time, has a virtually 100% success rate, with well over 80 doctoral graduates .

[240] www.fsf.org

sociologist and philosopher Bruno Latour, MC focuses exclusively on the controversies surrounding scientific knowledge rather than the established scientific facts or outcomes.

This case concerns a transdisciplinary dispositive that helps sociologists, anthropologists and other social scientists obtain insights not into scientific knowledge *per se*, but rather into *the process of gaining knowledge*. This is the technology that serves to create that 'Parliament of Things' we have mentioned. Its focus is to shed light on the intermediate stages corresponding to actual research process and pinpoint the connections between scientific work and other types of activities.

In this case, the geographical dislocation and valorisation of different and multiple cultures are central. In 2008-2009 several universities in Europe and the USA started teaching "Mapping Controversies" courses for students in political sciences, engineering, and architecture.

Summing up: we find dissidence in educational fields where technologies are widely known but transformed into platforms for comparison and sharing. Their potentialities can be analysed and their language used to inform training structure.

Many of the cases we mentioned so far, generated an alternative to the neoliberal and globalised university system but have often been reabsorbed and colonised by the same system.

The same Planetary Collegium I experienced seems to have suffered the managerialisation phase and the introduction of the audit practices, as well as the phase of automation procedures.

Its dissident nature lies in having launched a reflection on the relationship between technology and knowledge, favouring the meeting between different disciplines, cultures and, above all, the physical presence between generations through an a-

territorial, nomadic, reticular and rhizomatic approach, generating not conformed knowledge.

The Planetary Collegium has adopted the nomadic logic of dissidence implementing, in fact, a constant migration during the doctoral sessions that did not allow the birth of a stable disciplinary nucleus. Believe it or not, Planetary Collegium has implied, and was at the same time, the product of radical libertarian training and research. Although not declared by its board (Roy Ascott, *Mike* Phillips, Francesco Monico), they were acted as an apparatus of high education and research responding to the transdisciplinary need of the XXI century.

While in most of the academies the debate on the relationship between technology and knowledge generated conflicts - defensive practices and closure instead of real processes of sharing and disciplinary contamination – the Planetary Collegium favoured the meeting between sociologists, engineers, anthropologists, philosophers, educationists, hackers-activists and contemporary artists, representative of different generations and cultures.

Research as *nomadic* and collective practice, constantly developed in seminars and publications [241], has been placed at the core of relationships between junior and senior researchers, promoting awareness and non-colonised knowledge.

The itinerant nature between one node and another, implicit in the pedagogical structure - reticular and rhizomatic – allowed to draw from local cultures creating contaminations and a *constant and instinctive* de-colonisation of knowledge as a cure to globalisation.

However, with the introduction of audit practices, which have not spared anyone, public and private academies, even PCs suffered and its nodes too.

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[241] Many of my pubblicatints has been realised during the PhD: Patrizia Moschella 2011, 2013,

I refer specifically to the M-Node (Node of Milan) to which I directly took part as a researcher. The M-Node was born in 2005, thanks to four researchers - supervisors - promoters of critical thinking: the founder Francesco Monico and Antonio Caronia, Derrick de Kerckhove, Pierluigi Capucci.

When global companies arrived in local hosting academy, supports to M-Node research were reduced and subjected to profit and disciplinary approval. This process caused - for methodological coherence - the migration of the node into another university (the one of Trento where it became T-Node).

The node survived thanks to the direction of Francesco Monico and the support of the researchers. The colonisation process of the university therefore, gradually weakened the reticular structure – based on contamination and mutual nourishment between nodes. The centralisation of control under the BigData & Learning Analytic companies characterising the current phase of automation, was just starting.

As I anticipated, it is not easy to identify forms of dissent especially in the neoliberal university context where the potential social conflict has been reduced in competition. In my hypothesis, competition is a 'power trick', or a control practice aimed at reducing real conflict in a competition where individuals - always more alone and even more fragile - are struggling with one another to conquer scarce resources - economic and cultural - among which the main one is the workplace. It is also true that conflict and dissidence change continuously and we must learn to codify them. Italian literature has a long tradition of analysing dissent movements. Among the best known, I mention Antonio Negri (1999, 2004), Alberto Melucci (1986) and among the most recent researchers, Franco Bifo Berardi author of *La sollevazione. Collasso europeo e prospettive del movimento (2011).* Here Berardi affirms that "the paralysing spell of triumphant Neoliberalism" seems to have broken after years of silence and "a new

collective sensibility, of "supporting energies of empathy and wish of sharing" is growing. He refers to the movement of the *Indignados* he defined as "a non-compact and non-linear force" that allows us to understand the change in dissent expression. Naom Chomsky tells about dissent in the well-known biographical text *Naom Chomsky. A Life of Dissidence* (written by *Robert F. Barsky*, 1997) in which the philosopher recounts his experience of intellectual dissidence through the genesis of his cultural and political contribution to a nation that was strongly immersed in neo-liberalism.

To this book refers the publication (a collective work) edited by the University of Regina, titled *Dissident of Knowledge in Higher Education* (2018) cared by Marc Spooner, and James McNinch. This is the result of the symposium "Public Engagement and the Politics of Evidence in an Age of Neoliberalism and Audit Culture".

Here are collected the contributions of researchers and analysts on possible dissident trajectories in contemporary high-school education.[242] Among these ones is the interview with Chomsky (performed by Marc Spooner, and James McNinch in 2016) whose answers confirm my analysis of the current process of colonization of the university by the corporate companies.

As Chomsky states:

> 'The corporation is not interested in producing something that will be useful for the public in twenty years; they want something that is useful for them, and not their competitors, tomorrow. And it also introduces a measure of secrecy' (*Dissident of Knowledge in Higher Education*, 2018 pp. 55-56)

Chomsky himself, recalling the study by Stefan Collini (2012),[243] underlines that the situation is not just about the US but is global and that the impact is risky in terms of

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247. For the complete video archive of the symposium, see http://www. politicsofevidence.ca.

[243] Stefan Collini is a professor of English literature at Cambridge University and is the author of the book *What Are Universities For?* (2012)

independence, freedom, and creativity. The whole university system is being undermined worldwide by the imposition of corporate business models that are highly inefficient, and designed for control and management and the undermining of independence, freedom, and creativity.

Nevertheless, to the question: *'This interview was part of a collective call to action as it is. What actions would you suggest would be the most effective?'* Chomsky does not mention defined solutions. (Spooner and McNinch, Ed. 2018; p. 58) Instead, he refers to that *intellectual responsibility* that characterised his work of dissidence and which we indicated to be a fundamental element of the formative experience but strongly at risk with the advent of Automation University.

The book *Dissident of Knowledge in Higher Education*, unlike a case I will mention later, does not focus on the relationship between technology and knowledge and not even on the processes of university automation as the future I have genealogically hypothesised. However, it is interesting because it tries to define dissidence in contemporary Higher Education, crossing some researches, dissident theories and teaching practices. I have selected some that, together with the analysis of the already analysed academies, will allow me to define a hypothesis of dissident academy. Technically, I have extrapolated the key concepts, which I highlight in bold.

This is the case of Rosalind Gill who suggests to **'straggle the individualism by bringing the *affective dimension* of academic life'**, reinforcing it through collective and non-isolating actions. In the paper *Beyond Individualism: The Psychosocial Life of the Neoliberal University* (Spooner and McNinch, Ed. 2018, pp. 193-215), Gill shares an analysis of the toll neoliberalism takes on the body and the body politic, calling upon us to 'resist the alienation and personal injury that is produced, and often overlooked, as the inevitable collateral damage that results from the enforced individualism of the

neoliberal project'. On the importance of affect in dissident practices I would like to mention Stevphen Shukaitis's *Imaginal Machines: Autonomy & Self-Organization in the Revolutions of Everyday Life* (2009). Here the author proposes the concept of "affective composition" by deeply analysing dissident theories.

> But what is meant by affective composition? At the risk of launcing yet another trendy neologism, the concept of affective composition is formed by the bringing together of notions of affect with the autonomist notion of class composition. The concept of affect was developed in a submerged history of philosophy, stretching from Spinoza to Deleuze and Guattari (and having been developed further by figures such as Antonio Negri and Genevieve Lloyd), to indicate an increase in capacity to affect or to be affected by the world. For Deleuze and Guattarì, artistic creation is the domain of affective resonance, where imagination shifts through the interacting bodies. Composition is used here, borrowing from the autonomist Marxist notion of class composition, indicating the autonomous and collective capacities to change the world created through social resistance. (105)

Going on with the reading of dissidence in education, I would like indicate the very interesting proposal of Garrett Broad who under the concept **"denaturalise the neoliberalism language'** that suggests two main strategies aimed to resist the massive transformation of higher education into 'something it should never be'. (Spooner and McNinch, Ed. 2018, pp. 16-17)

> 'First, we need to take on "**managerialism assumptions and language"** in order to "denaturalise and challenge them" every chance we get. This may mean we transition from formal scholarly writing solely to **addressing broader audiences**, including the public, through letters to the editor, op-ed pieces in newspapers, available blogs, Web newsletters, and any available social media that come to hand. (Broad 2011, p.25)

The idea is to address groups to whom we have not spoken before by sharing the Neoliberalism language in order to unveil and dismantle the logic of power.

The second strategy is summarised by Broad in '**denaturalise the language of accountancy by re-naturalising the language of citizenship**, social responsibility,

community, service, and other liberal and progressive values to everyone with whom we speak, or to whom we write.'

Broad suggests "to **overcoming the dominant discourse of higher education as a *private good*** needs with a discourse of higher education as a ***public good***, enlarging democratic and communitarian norms and values'.

This is the only case presented in the publication that deals with the use of technologies. As in the cases mentioned above, **technologies must be functional and have to make re-emerge the practical and symbolic value of university, to let the concepts of responsibility and freedom of teaching be part of the public debate**.[244]

Another strategy of dissidence in Higher education is traced (Spooner and McNinch, Ed. 2018, pp. 34-38) and summarised into the idea of **'decolonising research by engaging Indigenous researchers and people'**. This idea approaches different researches on the field. Differently by the term 'transformation' used by dominant mainstream academic research the concept of 'decolonising research', is for the researchers clearly more disruptive of current relations of power. [245]

The impacts that Indigenous Research seeks is well summarised in this passage:

"Indigenous Research" tends to be the current preferred term for research carried out by Indigenous researchers, for Indigenous researchers, and with Indigenous communities. As Linda Tuhiwai Smith states in the article *The art of Impossible – Defining and Measuring Indigenous research?*

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[244] On this theme see also Bargh , 2007

[245] Huia Publishers in New Zealand, and Indigenous-owned bookstores, suchas Native Books in Honolulu, aswell as by university presses such as University of British Columbia Press, University of Arizona Press, and the University of Hawaii Press, to name a few. There are scholarly networks, special interest groups, and organizations that support the work of Māori and Indigenous researchers, such as the Native American and Indigenous Studies Association (naisa), the Alaska Native Knowledge Network, and the Māori Association of Social Science group (mass).

> Non-Indigenous allies may work alongside and with Indigenous researchers, as allies and as specialists, but are not generally considered the research leaders. Indigenous researchers belong to diverse nations and communities of Indigenous peoples around the world. (Spooner and McNinch, Ed. 2018, pp. 20-41)

Indigenous Research has, thus, an anti-globalisation effect.[246]The success of this dissident practice is shown by various research experience, publications and theoretical developments. The number of Indigenous scholars in the last decade has grown (Maggie Kovach, Sandy Grande, Linda Smith, Graham Smith) as well as the number of organisations that support the work of Indigenous researchers (such as Native American and Indigenous Studies Association (naisa), the Alaska Native Knowledge Network). The Ethnographic Scenarios also presents some key elements useful for a dissidence reading. This is shown by Michelle Fine's research focused on the concept **'ethnographic ruptures':** fracture points in an ethnography where the laminated discourses of privilege are pierced delicately — and then maybe more aggressively — by democratically posed questions about evidences'. The concept of ruptures is central in genealogy as well as the concept of evidence. (Spooner and McNinch, Ed. 2018; pp.70-71)

We can see those 'evidences' 'when the *public* contests the *state*, and the state demurs behind the skirts of neutrality or ignorance. Those moments may be a significant entry points for critical researchers seeking to make visible, and disrupt, the discourses, practices, and enactments of educational neoliberalism. In the language of liberation psychologist Ignacio Martín-Baró the 'evidence' are 'Official Lie" (1994, p. 10). Michael Fine also reminds the James Scott's book titled *Two Cheers for Anarchism* (2012) where

[246] 'There is no singular agenda for Indigenous research as determined by Indigenous nations at the international level, and probably none at the national jurisdiction level either.' (2018, p.)

the author speaks on the "**anarchist squint,"** whereby critical scholars should attend to what he called "infrapolitics": the small and large, verbal and embodied, active and passive practices not quite legible as political activism, engaged by non-elites.

I end the mapping of dissident experiences in Higher Education indicating other significant examples reported in the Dissident of Knowledge text in Higher Education.

- The Barcelona-based network Global University Network for Innovation (GUNI) is related to UNESCO and University. It framed the challenges to higher education within the context of **deep global issues** such as the destruction of the planet, inequality, and violence against women.[247]
- The Multiworld Network, based in India under the leadership of Claude Alvares of India, and with support from Dzulkifli Abdul Razak of Malaysia, is a growing association of people from Asia, Africa, and South America, all joined together in a common objective **to restore the diversity of learning that existed from time immemorial**.
- The Universidad Nacional de General Sarmiento (UNGS) is a small-size public university created in 1992 **to meet local and regional education needs** that were not covered by traditional academic offerings. [248]
- The Dayalbagh Educational Institute is located in Agra, India, It is an institution where **the holistic values-based teachings** of Radhasoami Hinduism live in respectful harmony with Western scientific knowledge.

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[247] GUNI has produced a series of world reports on higher education. In 2014, it brought out its latest report called *Knowledge, Engagement and Higher Education Contributing to Social Change: World Report on Higher Education 5* (guni 2014). This report was launched in thirty-four locations in the world and contained exam- ples of promising practices from seventy nations written by sixty authors. It is the first attempt to create a new global narrative for a higher education based on communitarian values rather than market priorities.

[248] Its main campus is in Malvinas, Argentina, a locality in the province of Buenos Aires marked by high levels of poverty and other related conditions. Since its inception, the ungs has facilitated the convergence of research, teaching, and community services to contribute to the socio-economic development of the local communities.

- The UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education that Cue refers to a combination of practices that are having an impact on many of our higher education institutions, on our own scholars, and on our students. Cue refers to new approaches to the **co-construction of knowledge that links community activists to university researchers**, and to the engagement of students in community action projects or movements. It has recently published an open-access book on measures taken around the world to strengthen community–university research partnerships (Hall, Tandon, and Tremblay 2015).[249]

Although in these experiences of research and dissident pedagogical practice the theme of automation does not raise, I think they are interesting. I decided to study them because they allow me to extrapolate the elements for a dissident approach that can be useful to academic activities immersed in the colonisation and automation processes and which I summarised in the glossary proposed in the final chapter.

[249] Strengthening Community University Research Partnerships: Global Perspectives. Victoria, BC: University of Victoria. 306 pp.

Conclusion and glossary

In these years when I have compared my research, both locally and at the European level (England, Portugal, Greece, Germany, Switzerland), with great respect for scholars, colleagues, friends (parents of future students), the result was always the same. Thus, *what should be done*? After their manifestations of anger for not having grasped the changes in universities (but having often suffered them); after their demonstrations of gratitude for having received an instrument for decoding it on such a delicate but impenetrable matter, the question has always been the same: *what should be done*?

In fact, I'm not sure I'm answering the question. As is customary today, one expects to receive an easy to use product or answer without observing what the components of the package are. We know that this behaviour is also valid in education. But I will not do that! And I am not so naive as to propose a reform of universities or a new ideology of education in the name of salvation of universities, and even before this, salvation of knowledge. As I have demonstrated, *salvation* in genealogical reading is an *invention*, or a *power trick*.

During these years of research, while working full time as well, so cutting out time for my studies from my private life, I was not able to further investigate empirically other contexts from the one I was into. I used the genealogical approach to experiment its potentials on myself, immersed in the phenomena and in the operational context as professor, academic director and researcher.

I have transformed my daily work in a reflexive opportunity to purge the results from ideological risks and methodological deviations.

And this is the challenge declared in the introduction that, in some way, brings me, and many of dissident researchers, closer to Kant's work. He was immersed in his university institution as well. In his case, in a context, hostile and subject to censorship, but to

which he dedicated his last writings. A unique work because it connects political and organizational problems to epistemological issues and shows the philosopher's *urgency* of sharing, which is also mine. An *urgency* that, I am certain is at the basis of knowledge, which remains a process free from pigeonholing, categories and grids. Paradoxically, even the genealogical grid of intelligibility demonstrates this. Arising from a suggestion by Foucault (who nominates it without declaring it), the grid is still open, and has served to collect the contributions of Nietzsche, Foucault, Deleuze, on the genealogical approach.

This is an undoubtedly complex approach, because it follows the complexity of life, its becoming, its rhizomatic articulation that can never be pigeonholed, its continuous unpredictable renewal. The inclusion of Latour's contribution can be taken as proof and has been considered to be a genealogical actualization. In the same way as the exercise on dystopia through science fiction, following Caronia's indication. It allows us to contact dissidence in continuity with Foucault's and Deleuze's proposal on reading of historical movements, which are multiple and different. They can be experienced as an alternative to the disciplinary history even if in today's landscape where conflict has been reduced to competition. They can find new forms of rhizomatic life.

Obviously, as anticipated by Nietzsche and Foucault, genealogy is an obscure work. It involves getting one's hands dirty, rummaging in amendments and procedures (as I did in the Bologna Process analysis) that are alienating for the researcher. For this reason it is powerful, since it enters the microphysics of power.

Instead of an educational format, I end my research by proposing a glossary of words, which does not intend to be exhaustive, but certainly seek to gather certain intents, or key words, emerging transversally to the analysis of dissident pedagogical practices, which coincide with the genealogical approach to knowledge. The glossary, thus,

resumes some elements of the genealogical grid of intelligibility by actualising it after the analysis of dissident proposals in Higher Education. Before starting with it, I would like to give some linguistic advice. In Italian the verb “sapere” (to know) has an ancient origin and many different meanings: to know something through direct experience, as intellectual knowledge (to learn by studying) or to give information about something. As we have observed, it was used also by Foucault in a plural declination, ‘saperi’ that does not exist in Italian, and is often translated as “knowledges". In the glossary I will use knowledges, meaning ‘saperi’, also because I decided to avoid terms like interdisciplinary or tras-disciplinarity, which are limitative in my digression.

As we examined, lot of the dissident proposals in Higher Education are based on the idea that university must re-gain its noble mission: ‘*to be a public service and good’*. What can we do? We know that throughout the last twenty years the public system was dismantled to facilitate the entry of multinational companies in the academies, booting the automation phase. At this stage we need to create a learning approach and a academic environment facilitating critical thinking and focusing on the relationship between technology and knowledges, as well as on its cultural, social and relational implication. We have to create an academic culture capable of de-colonizing and de-territorializing the current system (the automation university under the neoliberal power) by working inside it.

Also, the following Glossary is not hierarchical organized, but presented as a narrative proposal that highlights in bold some keywords useful for affirming a different academic culture.

Immersion. In order to facilitate the birth of a new academic culture I suggest considering the genealogical concept of *immersion*. Immersion implies recognizing that we are all - professors and students, adults and young people, faculty, academic staff

and managers (dominant and dominated) - always immersed in processes of *emergence of facts* and that nothing is already established. If we want to understand the facts we are immersed in and producing knowledge, we must consider facts in their multiplicity and differentiation, as the result of a long process in which different and multiple forces (different will to power) are constantly struggling for their affirmation. This quality is the engine of history and the essence of life.

Only recognizing this quality of life, we can address our forces and actions in an ***affirmative-active*** way generating transformation in educational field. While many intellectuals and academics want to work within the system and gain the benefits that come from obedience and passivity, totally immersed in subjugation practices, I propose to lead the field of knowledge with an iconoclastic work driven by the imperatives of social justice and liberation of knowledge by 'managerial assumptions and language'. If the academic world in which we are immersed in is colonized by neoliberalism language, we must start from the analysis of communication codes. The aim is to *de-naturalise* the neoliberal language by revealing its narratives and power tricks. De-naturalise also involves *re-naturalising* the academic language by evolving citizens in the redefinition of the public role of the university. In this case technologies can be used as 'immersive amplifier' to bring broader audiences closer together and facilitate the emergence of a practical, symbolic and community value of the university.

Presence. Given the automation phase, we need to invest in the educational presence that, as we know, is a cognitive, social and cultural presence.

The education presence involves a whole series of activities and processes that are vital to the individuals, whose lack can also generate learning disabilities.

As we have already analysed, the cognitive presence is characterized by triggering events, sense of puzzlement, exploration, information exchange, integration, connecting

ideas, resolution and application of new ideas. At the level of social presence are engaged emotional expression, emotions, open communication, risk-free expression, group cohesion, encouraging collaboration. The teaching presence includes responsibility in the selection, organization and primary presentation of course content, as well as the design and development of learning activities and assessment. It implies instructional management, defining and initiating, discussion topics, building understanding, sharing personal meaning and direct instruction, focusing discussion. Summarising: the educational presence has a major impact on the emotional and affective dimension and on building a critical thinking, which is the central goal in Higher Education. Automation could really compromise all those human functions by radically transforming the learning experience and environment in which we are immersed.

Urgency. The urgency of knowledge is at the basis of critical thinking and of intellectual *responsibility* that sustain the dissident work in academy. Going back to classical Greece and the Biblical era, we know that the term 'intellectual' wasn't used. However, there were people who, by asking questions, criticized the crimes of the kings and who corrupted the youth of Athens. This attitude characterizes the genealogist work: a dirty work of rummaging that gets to stormy beaches and never at mitigated climes/zones. It is possible to recognise urgency of knowledge starting from the analysis of emerging issues, generating discontinuity, controversies, cultural and generational conflicts in students/professors. Urgency allows revealing "power tricks" or 'official lies' propagated by the managerial culture, as I did analysing genealogically the European University System: students are not consumers or users, but citizens. Teachers are not 'teaching providers', but responsible citizens whose educational presence is not easily replaced by digital devices or machines. Training is not a

consumable good made of pre-packaged courses offered by multinationals and that students can purchase getting in debt. University is not a private question but it is a right and a public good. Automation does not necessarily generate democratization of the university but globalization of knowledge and centralization of control. We have to place the technological issue at the centre of learning, recognising its hybrid nature - scientific and social - in continuous evolution and in constant interaction with all fields of knowledge. This is the meaning of *technoetic* research proposed by Ascott (1994).

Morphogenesis. This is a key concept in genealogy. It means to reconstruct the genesis of the emerging themes, their continuities and fracture with the past (the knowledge-truth axis), provoking connections with the present reality, as an antidote to the flattening 'onto the present' (Melucci; 1999) or in the 'extended present' (Donato, 2013). Only locating the emerging facts alongside history it is possible to recognise their specificities and observe which ruptures are in process to emerge at the level of knowledge, such as *invention* or *violent interpretation* violent interpretations, which impose themselves on the level of knowledge with the law of truth (Nietzsche 2014, 46) and that in Foucault can be traced back to the idea of discourses.

This is at basis of the genealogical work, which I applied at the genesis of universities, individualising some fundamental ruptures: the transition from multiple and heterogeneous knowledges to disciplined knowledges (the disciplinary university), the transition from disciplined knowledges to the standardized and certified competences (audit university). The last step happens when university becomes a dispenser of measurable skills at distance to remote (automation university).

We know that each step aimed at enhancing a more effective social control thanks to the university dispositive with the result to reduce the real opportunities for developing critical thinking. At this point, Latour (1993; 2013) proposes to 'map the controversies'

on the knowledge aspects in order to understand who is the beneficiary. This implies to observe their evolution (translation, deviation and composition) or to observe the *ethnographic ruptures* and *evidence* (Fine, 2012): the clash between public and State which is currently replaced by the clash between individuals and multinationals. For example: Students ten years after the enactment of the BD, in Germany (Frankfurt) protested, even wearing the masks of *Anonymous,* in front of the premises of the European Central Bank against the related impoverishment of students and their families, who are indebted due to the cost of their studies.

The imposition of English language in Higher Education (Italy 2016) has generated conflicts between students and Academic Managers and has been interpreted by students as a form of language colonization and homologation. In this case students are not against the use of English, that it is usually foreseen and chosen within their study plan, but still, they may perceive it as something they are not fully free to choose. In the academy where I work last year Graphic Designer students protested for the substitution of Macintosh with PC machines. Graphic Designers prefer working on Macs because they allow a better management of editorial softwares and colour features. Pcs were imposed by the Academic managers because they allow SIS (Student Information System) which can be directly controlled by the Headquarters.

Rhizoming. The term rhizome I adopted by Deleuze and Guattarì (1987, 6) indicates a reticular multiplicity in its constant morphogenesis. The qualities of rhizome are connection, heterogeneity, multiplicity, insignificant rupture and cartography. The proposal is to consider rhizome in educational learning as an existential condition and as an action 'rhizoming': favouring 'unusual connections' even in culturally different territories and observing how geography of knowledge develops around a theme. In the era of corporate colonization, the idea of academy as a privileged place for culture,

closed to the territory, is a failure. The risk is that only one kind of culture - the managerial one – can affirm itself. The university collaboration with the combatant social forces on the territory, bearers of new knowledge on emerging issues – such as violence on women, immigration condition, corruption, ecology - represents the lifeblood for education favouring de-colonization process. It is the way to extend the effectiveness of the rhizomatic process up to the involvement each individual citizen. The analysis of emerging issues cannot be delegated to the corporate sector which, as we know, is already monitoring them with the aim of entering the social debate and branding it. Here are some recent examples: Italian clothing firm United Colours of Benetton launched a controversial advertising campaign (June 2018) featuring images of migrants rescued from the Mediterranean;[250] 'Rainbow is the new black' is the campaign lunched by Netflix for sustaining LGBT movement (June 2018). Ceres - *Italia ai Mondiali* **#APRIAMOIBAR** is a recent campaign launched by Ceres.

Holism. Holism is defined in Oxford Dictionaries as the theory that parts of a whole are in intimate interconnection, such that they cannot exist independently of the whole, or cannot be understood without reference to the whole, which is thus regarded as greater than the sum of its parts. Holism is often applied to mental states, language, and ecology. [251] It is important to notice that the dictionary indicates *atomism* as the opposite to *holism*.

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[250] Benetton: https://www.bbc.com/news/world-europe-44545860
Netflix: http://www.ilasmagazine.com/2018/06/29/rainbow-is-the-new-black-la-campagna-netflix-lgbt-italia-discutere/
Ceres: https://www.youtube.com/watch?v=kYVD2Z51OFg

[251] https://en.oxforddictionaries.com/definition/holism

In my digression it is used as attention to the dialogue between multiple, different knowledges and as an antidote to disciplinary separations, as well as to levelling technical skills created by digital automation in learning field.

As we studied, Kant's attempt in restoring the central role of philosophy favouring dialogue between different kinds of knowledge has failed. With the disciplinary university, science substituted philosophy, generating hierarchies and separations between knowledges, which are still present. This happened because the 'scientific discourse' (a modern invention) guaranteed a more efficient control and subjugation system with respect to the middle age system. Currently the 'technological discourse' is replacing the scientific one because it is more functional to digital automation: the substitution of human activities - educational presence (cognitive, cultural and social) - with digital devices.

In this way, the man/woman him/herself, his/her ontological and physical essence, is at risk, but it is not clear which knowledge is dealing with this problem. Latour (2013) proposes the *scientific humanism:* a historical interpretation of science and, contemporaneously, a science of history, an approach to knowledge that integrates the two technical-scientific and socio-political dimensions, as symmetrical elements in influencing the production of knowledge. I propose genealogy as a historical, philosophical and creative approach that, starting from the emergence of facts in the present, creates knowledge by connecting different areas of knowledge, even those that are not disciplined: arts and science fiction. Semiotics can certainly offer a contribution in decoding automation language, but I am sure that only a holistic approach can analyse the problem and produce knowledge about the new anthropological subject. Holism can interpret the interdisciplinary challenge and produce new knowledge starting from the reconsideration of the body and its ontological reality. That is the way

indicated by Foucault with the idea of Care of the Self (1988b). We know that *holistic-based teaching* has been already introduced in some dissident practices (see The Dayalbagh Educational Institute) and in specific in Engineering Education as the case experimented by Professor Domenico Grasso author of *Holistic Engineering Education: Beyond Technology* (2010). Grasso is an environmental engineer who studies the ultimate fate of contamination in the environment and develops new techniques to reduce the risks associated with these contaminations to human health or natural resources.

Sacredness. As I anticipated, sacredness is a fundamental element in educational relationship and in building individual and collective identities.

The idea of universities as public good implies to focus on its sacredness: higher education is a political, economical and cultural process that connects generations to safeguard and actualize the social resources of continuity and collective memory.

In fact, the excess of technological mediations in learning process is generating relational difficulties and 'pathologies' at the basis of cognitive dysfunctions (as I discuss in the paper titled *The problematic issues concerning classroom and behaviour management in childhood and in particular the regulation of children with ADHD*, 2015).[252] In the last six years the rate of diagnosis of *ADHD* has jumped up to 15% according to data from the Centres for Disease Control and Prevention.[253]

Digital mediated relationship is also favouring the direct and individual relationship between Big Data Companies and user-student based on *self-confession* practices (digital accounting). Confession is a spiritual activity that implies trust and respect.

[252] The paper has been accessible until 2016.
[253] https://www.cdc.gov/ncbddd/adhd/data.html

The need for trust must be recognized and reported in pedagogical practices, through the enhancement of the *affective* potential that physical presence generates.

Affect. Although Syncretism is at the basis of new pedagogical approaches (Robyn Bartel, Louise Noble, Jacqueline Williams and Stephen Harris, 2018), still, I think that we have to start by valorising the ***affective*** dimension in education experience as a part of the sacred relationship in educational field. The importance of affect has been argued by Deleuze and Guattarì (1977; 122) and more recently by Negri (1999) and Shukaitis (2009) who proposes the concept of *affective composition*[254] and deeply analyses the role of affect in producing new imaginary, focusing on arts. As Shukaitis states: '*Affective space: a common space and connection that is the necessary precondition for connections, discussion, and communities to emerge. This is political art – not necessarily because of the directly expressed content of the work – but because of the role this plays in drawing lines of flight away from staggering weight of everyday life, in hybridizing sounds and experience to create space where other relations and possibilities can emerge.'*(2009, 101*)*

Also the Rosalind Gill proposal is based on the consideration of "*the affective dimension in academy*". (2018) She suggests 'to struggle the individualism by bringing the affective dimension of academic life', strengthening it through collective and non-isolating actions. This must also be applied to all relationships in the academic field: to colleagues, teachers, researchers and administrative staff, that tend to become more and more separated by individualism.

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[254] In Shukaitis definition affective composition is "a form of aesthetic politics and composition, is also ultimately an act of non-identity, or at least of any identity that is ever finally set in a fixed, sovereign form. The creation of affective spaces and possibilities, the common spaces and moments that underlie and make possible intensive forms of politics, is not a task that happens once and is finished, or ever could be, but is an on-going task of the self-institution of the radical imagination' (2009, 117).

De-territorialize. This element is strictly connected to the rhizomatic practices.

In short, the proposal is to create new eductional practices external to the institution, geographically dislocated favouring decentralization as an antidote to centralization, control, auditing culture and automation practices. The dissident practices in Higher Education indicate two main strategies. The first is *'de-colonising research by engaging Indigenous researchers and people*' (Spooner and McNinch, Ed. 2018). The second is to participate to *international network of university based on the co-construction of knowledge* that links community activists to university researchers worldwide and by sharing the research results by collective publication and platforms (see examples at page 274, 275). Those could be two main strategies proceeding in parallel to the globalization of education by multinationals companies that are controlling parts of the world buying local institutions and creating transnational network. This is also an anti-isolating method aimed at reducing the power of neoliberalism that isolates individuals and institution by creating a competition one-to-others.

Nomadic. It means flanking opportunities to travel in other territories with permanent and placed structure. An academy should have the possibility to define within their didactic a percentage of courses dedicated to emerging socio-cultural issues. These issues must be studied through fieldwork creating a special learning campus hosted by association and socio-cultural institutions where teachers and students, coming from different universities, could meet and collaborate, sharing knowledge and creating new knowledge. This nomadic practice could allow universities to participate to global issues (such as global warm, political refugees, woman violence, etc.) and to build a socio-cultural vision and sensibility in students. This is very different from the Erasmus experience where people are required and led to choose other institutions based on the similarity of the training package.

Moreover, as already discussed, the financial support to the Erasmus study is low and, therefore, the well-heeled students exploit this practice. Our proposal aims at enhancing the nomadic dimension of learning, not just the individual one, or the one that is strategically created by transnational colonizing academies (thanks to Erasmus Plus). Here students are “considerated as numbers” for the acquisition of European funds. The genealogical reading leads us to suspect the disinterested nature of Erasmus Plus and to consider it, instead, as a pre-stage for the definition of agreements among institutions where automation processes will soon be introduced. The risk is that even the experience abroad will become a form of brand extension, articulated into an offer of “packages” that can be purchased on the global market, used in the individual user-student houses and delivered through a PC. This would imply the loss of the whole dimension of instinctive contamination between subjects and cultures, which is at the base of the journey. In addition to this, it prevents students' sensibility to arise and, as Bertolt Brecht states, insensibility is the basis of dark times: ‘Truly, I live in dark times! The guileless word is folly. A smooth forehead Suggests insensitivity. The man who laughs Has simply not yet had. The terrible news. from "To Those Born Later" Truly, I live in dark times! (from To Those Born Later, 1940)

Cosmo-Drama. Practicing *fiction-historique*, provoking interference with reality and representations of the future is useful for building new knowledge. We have looked more often at deviance and paradoxes, but in general the polarity dystopia-utopia, normality-deviance, represents the possibility of narrating other stories than those produced by the institutions and which, in the future, will be packaged by the Big Data Companies. As teacher in Higher Education, I am experimenting genealogical approach and dystopian exsercices within the course of communication, a field covered by brands and multinationals. Genealogy allows me to address students towards a beyond time

and therefore innovative gaze, an untimely glace (Nietzsche). Actually, students are acquiring a greater awareness and critical thinking that allows them to create "other". My idea is to broaden this approach of knowledge to colleagues of the faculty and staff in order to generate an active academic culture based on self-awareness, therefore, potentially cathartic.

Rituals. We are at the microphysical level of power where the most effective subjugation practices take place. We need to keep in mind that the strength of penetration of auditing cultures in universities was based precisely on control and *revision rituals* and on *purifying self-confessional* ceremonies (reports and self evaluation questionnaires). These rituals have certainly not guaranteed improvements and economic efficiencies but they have instead increased the costs due to the same audit practices (Power, 2004). Thus, we have to build rituals that focus on the body, on the physical relationship (the *educational presence)* and on the *sacredness* of knowledge practices and where breaking elements brought by new generations can be elaborated with an adult support and compared with the elements of continuity. For example, this has always been the purpose of Theatre, since its origins. Its narrative structure helps to update ancient themes that concern humanity. According to Deleuze's and Guattarì's approach, arts in general are in fact the main inspiration fields for new rituals of self-detemination. This is the reason why arts are central in Ascott's pedagogical propose too and why Shukaitis examines the forms of self-determination valorising arts practices and their potentialities in radically transforming the everyday life. (see *Questions for Aeffective Resistance*, chapter VIII; 2009).

New rituals can transform the academy everyday life - currently based on globalization and homologation - favouring the following transformations: centralized organization vs. self-organization, hierarchical communication vs. horizontal communication;

bureaucratic structures vs. affective dimensions; colonised knowledge vs. de-colonised knowledges; pre-packaged learning activities vs. rhizomatic education.

Summarising: new rituals based on knowledge urgency, immersion, responsibility, presence, nomadism, rhizomatic actions, untimely glance, and affect, could allow to decolonize academic culture from neoliberalism and favouring self-awareness and creative learning.

In conclusion, this extraordinary research experience, that allowed me to bring and apply the genealogical approach to my personal and professional life, gave me the necessary opportunity to start a new research, that will be focused on dissident practices in arts which I need to deeply analyse, study and consider in my future work.

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